

CHURCH OF ROME

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**THE SPIRIT**  
**OF THE**  
**CHURCH OF ROME,**

**Its Principles, and Practices,**

**AS EXHIBITED IN HISTORY.**

**BY**

**THOMAS STEPHEN,**

**AUTHOR OF "LIFE AND TIMES OF ABP. SHARP," ETC.**

**SECOND EDITION.**

**"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy."—1 Tim. iv. 1, 2.**

**LONDON :**  
**R. HASTINGS, 13, CAREY STREET;**  
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THE SPIRIT  
OF THE  
CHURCH OF ROME,

the Principles and Doctrines

OF THE ROMAN CATHOLIC CHURCH

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THOMAS STEPHEN

Author of "The Church of Rome," &c.

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OPINIONS OF THE PRESS  
ON THE FIRST EDITION.

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"This is a little volume which ought to be in the hand of every Christian. It will show him in what way, and by what open attacks and insidious manœuvres, the 'Spirit of the Church of Rome' has assailed, and still continues to assail, the religion of the Bible. Mr. Stephen has done the Christian community a great service. The work is well-written; the result of much labour is concentrated, and arranged with clearness and precision. \* \* \* The volume is of a size to enable readers to make themselves acquainted, at the cost of little labour, with its whole contents; and it is a pleasing duty to direct public attention to it."

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*Age.*

"A more useful publication it is scarcely possible to conceive; and it is written in an unpretending, yet most emphatic style."



## P R E F A C E

TO THE SECOND EDITION.

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THE author, with a view to circulate the truth as widely as possible (if the pages of history are authentic sources), issues the present *cheap edition* of the “SPIRIT OF THE CHURCH OF ROME,” being desirous that every sincere inquirer after the truth should come at it by as easy a method as possible, particularly those who have not the leisure to search into voluminous histories.

It is, therefore, hoped that this sketch of the Papal System will be found to contain a sufficiently clear detail of facts:—such facts having been gleaned from many sources, and, unhappily, established upon irrefragable evidence.

It is much to be lamented that Protestants should have so long slumbered in fancied security, and that the controversies



with which our fathers were so familiar have been almost forgotten : hence while the husbandmen have been asleep the tares have been sown.

Instead of locking up the Book of Life, as the Church of Rome may be said to do, from her people, our Saviour says, "Search the Scriptures; for in them ye think ye have eternal life : and they are they which testify of me." In former days the Romanists, finding it difficult, if not impossible, to keep the Bible out of the hands of the common people, made new translations, and mystified certain passages to oppose the truth introduced by the "Heretics," as they termed them, and to keep the faithful (as they called those of their own communion) from reading translations made by Protestants. For be it remembered the Romanists assume exclusively the title of the *Catholic* Church, and exclude all other churches from the pale of Christ's Church, denominating (which is too well known) every Christian



who is not of the Roman superstition a *heretic*. In one of these translations of the New Testament, published at Paris, *permissu superiorum*, in 1701, the following texts are altered to suit their views: Acts xiii. 2, "As they ministered unto the Lord," they have altered to, "when they *had offered* to the Lord *the sacrifice of the mass*." It is said, Heb. xi. 21, that "Jacob worshipped, leaning upon the top of his staff." But the Popish translators have said that he "*worshipped the top of his staff*;" which they produce to their ignorant laity as authority for worshipping the wood of the cross. Again, they add to 1st of Cor. iii. 15, the word *purgatory*: "yet so as by fire," of the English translation, they make "yet so as by *the fire of purgatory*."

These are important points for Protestants to consider; for the spirit of Popery is ever the same, as several recent transactions sufficiently evince: witness the constant boasting of the number of their



chapels in this Protestant country, and announcements of new ones, even cathedrals.

Observations might be made (as now assuming a political character) on the Temperance movement in Ireland, and also of the equally recent exposure of the degrading penances inflicted on the Papists by their priests. It would far exceed the limits of a preface to notice at any length the late trial of the Rev. Hugh Stowel, for an alleged libel on a Popish priest in Liverpool, for bringing to light the imposition of public penances in England. In consequence of this trial several reverend gentlemen who have been eye witnesses of such degradation in Ireland have addressed letters to the public through the newspapers, which, no doubt, thousands have perused; in which they offer to prove, on oath, that these penances are daily practised in various parts of Ireland.

*Nov. 1840.*



# CONTENTS.

## CHAPTER I.

INTRODUCTION.—Catholic, what?—Rome not Catholic in any sense.—Peter neither the rock nor the head of the Christian Church.—Rise of Papal supremacy.—Constantine.—Title of Universal Bishop—How and when acquired .....P. 1

## CHAPTER II.

History of the early Popes.—Origin of changing their names.—Pope Joan, a WOMAN.—John XII. infamous.—Hildebrand.—The cause of many Wars, &c.—Anti-Popes.—Innocent III.—Inquisition.—Its Victims.—Interdict..... 44

## CHAPTER III.

Pope's Titles.—Polytheism revived.—Image worship decreed and maintained.—Virgin Mary worshipped—Form of Prayers to her, &c.—Rosary of the Virgin.—Indulgences ..... 111

## CHAPTER IV.

Auricular Confession.—Infallibility.—The Scriptures prohibited.—Rule of Faith.—Tradition.—Miracles ..... 163



## CHAPTER V.

Crusade against the Waldenses.—Massacres.—Continued persecution.—Cruelties in the Netherlands—in France.—St. Bartholomew's day.—Form of consecrating an assassin.—Edict of Nantz revoked.—Pope's letter of thanks.... 187

## CHAPTER VI.

Introduction of Christianity—Of Popery.—Henry VIII. throws off Papal supremacy.—Act of the six bloody articles.—Visitation of the Monasteries.—Form of excommunication.—Reign of Queen Mary.—Persecution.—Martyrs burnt in England—in Scotland..... 225

## CHAPTER VII.

Elizabeth.—Papal concessions.—Papal intrigues.—Excommunication.—Gunpowder Plot.—Gage's narrative.—Irish Massacre.—Scullabogue.—Wexford Bridge ..... 255

## CHAPTER VIII.

Council of Trent.—Trent Creed.—Commandments.—Baptism.—Oath to the Pope.—Bulla Cœnæ Domini.—Student's Oath.—Perjury.—Maynooth.—Priests and their doings.—Orders and Societies.—Incomes of Popish Priests.—Confession..... 282



# THE SPIRIT OF THE CHURCH OF ROME.

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## CHAPTER I.

INTRODUCTION.—Catholic, what?—Rome not Catholic in any sense.—Peter neither the rock nor the head of the Christian Church.—Rise of Papal supremacy.—Constantine.—Title of Universal Bishop.—How and when acquired.

AT no period since the Reformation was the Protestant religion in such imminent danger from the machinations of Popery as at present. Spurious liberality on the one hand, and the open and undisguised intrigues of the Romanists on the other, are endeavouring to effect its utter destruction. The efforts of the Jesuits all over the empire, and of the secular priests in Ireland, are unceasing, and, alas! too successful; by whose influence common sense is extinguished—reason and understanding annihilated—con-



science enslaved—free inquiry checked and suppressed—and genuine freedom totally eradicated.

The spirit of the Romish clergy is restless; they seize every opportunity of establishing their superstition; they compass heaven and earth to make one proselyte; and they use the most cruel and unrelenting methods to extirpate what they call heresy. It is not enough that we hold Popery in just abhorrence ourselves; it is our duty to open the eyes of those who are spell-bound with its incantations. It becomes our sacred duty to endeavour to loose those whom Satan has bound for so many years. Happy would it be could we learn zeal from the Romish priests, and be as industrious in the propagation of pure religion as they are in that which is so miserably corrupted. But we are too indifferent and lukewarm. The sin of Laodicea has infected us to the very core; we are neither hot nor cold. May it please God to avert from us the punishment which fell on that church. It may therefore be useful to inquire into the *spirit* of the Church of Rome, which is now making such alarming efforts to raise her hierarchy to the summit of political power, while its real spirit of blood, plunder,



and ambition is carefully concealed. The blandishments of assumed charity and humility are alone ostentatiously shown ; but that we may not be deceived with specious appearances, we shall, in these pages, withdraw the veil from the face of “the mother of harlots.” We shall not touch what is really *Christian* in that church, but only what is superstitious and heretical.

Protestants have so long slumbered in fancied security that the controversies with which our fathers were so familiar have been forgotten. Hence, while the husbandmen were asleep, the tares have been sown.

The Romanists assume exclusively for their sect the title of *the Catholic Church* ; they utterly exclude all other particular churches from the pale of Christ’s Church ; and denominate every Christian who is not of the Roman superstition *a heretic*. This is not the insolent opinion of individuals, but is gravely taught by the clergy, and most faithfully believed by the laity. Mr. Croly, in his letter *ad plebem*, distinctly states that the priests teach the people *to hate* Protestants with an inextinguishable hatred. We shall, however, inquire into the validity of their



title to be considered *Catholic* to the exclusion of others.

Catholic means *Universal, the whole, also true*. To none of these is the communion of Rome entitled.

An author of considerable eminence in the Roman Church says: "The Roman Catholic Church *alone* possesses, as her *undivided property*, the glorious character of Catholic. All the marks and characters of the true Church of Christ are to be found in the Roman Catholic Church, and in her *alone*: therefore we justly conclude that she *alone* is the true Church of Christ, the house of the living God, the pillar and ground of truth, *out of whose communion there is NO ordinary possibility of salvation*."<sup>1</sup> We will demonstrate the contrary of these positions to be the truth. The epistles of St. Paul are sufficient testimonies of the extent of his labours in the Catholic Church. Very few of the churches which he planted and watered ever made part of what is now called the Roman Catholic Church. Eusebius, Theodoret, Jerome, and Clemens Romanus, agree in asserting that St. Paul planted the British churches. The

<sup>1</sup> Sincere Christian Instructed. Vol. i. pp. 179, 182.



Church of South Britain took shelter in Wales after the conquest and massacre of England by the Saxons. Gregory, Bishop of Rome, sent Austin into England to convert the Anglo-Saxons; but Popery had no footing in England till after the Norman Conquest, and the British Church in Wales resisted the efforts of Rome for its subjection for at least a century after the Conquest. But there are many Christian churches which never acknowledged the authority of Rome. She is neither the mother church nor the elder sister. The Church of Jerusalem was the mother church of all Christendom. There our Saviour himself taught, and commanded his apostles *first* to preach the Gospel, and to spread it from thence through all nations, *beginning* at Jerusalem.<sup>2</sup> The Church of Antioch is an elder sister church than Rome, where we read that “the disciples were first called Christians.”<sup>3</sup> There can neither be two *mother*, nor two *elder sister* churches, therefore Rome can claim neither of these titles. Not one in ten of the Christian churches ever owned her supremacy.

The churches of Asia and Africa were more

<sup>2</sup> Luke, xxi. 47.

<sup>3</sup> Acts, xi. 26.



numerous than that of Rome ever was in her best days; and which never submitted to her authority; consequently she never embraced the *whole* Catholic Church within her communion. The Christian Church in Russia never owned her supremacy; and which is alone more extensive than the Church of Rome is to this day. Nearly one half of the European churches have repudiated her communion; and she can only claim, as entirely her own, the kingdoms of Italy, Spain, and Portugal. All the northern kingdoms of Europe are Protestant; Germany is more than one half Protestant. France is partly Protestant, and in great part infidel. Great Britain is the greatest bulwark of the Reformation. And besides there is the Greek Church of immense extent. Then there is the Church of St. Thomas in the East, which never heard of Rome till the Portuguese invaded their country in the sixteenth century. We are informed by a modern writer that Vasgo de Gama found, on his arrival, a flourishing church in Malabar; the worship in which was entirely free from superstition, and conducted with simplicity and purity. The Europeans immediately asserted the authority of the Pope over these newly dis-



covered communions. The natives expressed their entire ignorance of such a personage, and resolutely denied that they owed him any subjection. We never heard of the Pope, they said. "We are of the true faith," said they, "whatever you of the west may be; for we come from the place where the disciples of the Redeemer were first called Christians." By the force of arms, and the arts of the Jesuits, this ancient and independent church was added to the dominion of Rome, which compelled them to adopt celibacy among the clergy — the five extra sacraments — the invocation of saints — the adoration of images — belief in purgatory — and, generally, all the Roman superstitions.

Now out of this small section of the Christian, or Popish world, we are told "*there is no POSSIBILITY of salvation.*" How few, indeed, then must be saved! They pronounce all who are not of their communion to be *heretics*; a doctrine which is now publicly taught in Ireland as a principal part of their religion. The notes on the Bible used in the Romish Church in Ireland says: "*Protestants are heretics and schismatics, the bane and disease of this time.*"<sup>4</sup>

<sup>4</sup> Note on John, xiv. 28.



They go a little farther than this still, for they allege "that the prayers of a schismatic (that is, a Protestant) *cannot* be heard in heaven."<sup>5</sup>

"As the devil acknowledging the Son of God was bid to hold his peace, therefore neither heretics' (Protestants') sermons must be heard, no, not though they preach the truth. So is it of their prayers and services, which, being ever so good in itself, is not acceptable to God out of their mouths; yea, it is no better than the howling of wolves."<sup>6</sup> Mr. Mc Sweeny, a Romish priest, at the Carlow conference, in 1824, asserted "those who do not belong to the Church of Rome have no more claim to the divine mercy of its founder than the publican and sinner."

It is evident, therefore, that the Church of Rome has no right to claim the title of Catholic. Their faith is very far from being universal. Those holding the faith of Rome are not above a fourth part of those who believe in Christ. One of their own authors asserts "that the rites of the Greek Church spread wider than those of the Latin;"<sup>7</sup> and Sir Edward Sands affirms "that the Greek Church in number exceeds any other; and that the Protestants, in

<sup>5</sup> John, xv. 2, 4. <sup>6</sup> Mark, vii. 12. <sup>7</sup> Belloni's Obs., b. 1, c. 35.



number and circuit of territory, are nearly equal to the Papal part.”<sup>8</sup> To which may be added all those Christians in Asia, and Africa, and America, which are neither of the Roman nor of the Greek Church. Mr. Breerwood reckons that these last compose as great a number as any of the former. We shall, therefore, reckon the Greek Church for one part; the Protestants for another; the Asian, African, and American Churches for another; the fourth part then only remains for the Romanists. It is therefore great presumption, or else wilful ignorance, to call the *fourth part—the whole!* Now no man in his senses will conclude that the Roman Church is the whole Church of Christ, or Catholic, with these facts before his eyes. It is a notorious fact that the Pope’s authority is not acknowledged by the greater part of the Christians in Great Britain and her colonies; nor by Russia, Sweden, Denmark, Transylvania, Wallachia, Moldavia, Holland with her colonies; five parts out of six of Germany, great part of Switzerland, many in France, Hungary, Poland, Prussia; nor the Churches in the East Indies. The Greek Church under the three patriarchs of

<sup>8</sup> Europæ Speculum, pp. 268, 269.



Constantinople, Alexandria, and Antioch, are the professed enemies of Rome, and yearly excommunicate the Pope. Then there are the Georgian Christians, with those of Abyssinia, who hold no communion with Rome. Beside these flourishing and independent churches, how small and pitiful does the corrupt Church of Rome look.

Catholic means *true*; and still the Church of Rome fails.

The apostle says, "*their witness is not true who bear witness to themselves*;"<sup>9</sup> and where so many articles of faith in the Church of Rome are new, it is impossible but that some must be false; and which we shall demonstrate in the course of this inquiry. In this sense the Protestant religion may more justly claim the title of Catholic. The oldest things in religion are generally the truest; and the Protestant principles are clearly deducible from Scripture, were held by the primitive Church, and have been universally received by all Christian churches, although they differ in external ceremonies. At all events we do not annually sentence the Church of Rome to eternal flames; although she

<sup>9</sup> John, v. 31.



annually *excommunicates* and *damns all churches* which are out of her own communion.

For the first six hundred years after Christ, the Church of Rome was confined within the city of Rome and its immediate neighbourhood ; whose bishop had no higher rank nor any greater power than other bishops, his equals. There is not the least hint in Scripture of St. Peter's supremacy. We find, from that most authentic source, the Holy Scriptures, that the other Apostles acted with perfect independence. If Christ had granted a supremacy to St. Peter some of the evangelists would have unquestionably mentioned it. They wrote by the inspiration of the Holy Spirit, and communicated all things necessary to faith and salvation. If the Pope's supremacy had been so necessary to salvation as the Papists say it is, the mention of it would never have been totally omitted. Nay, Christ himself evidently pointed to the Pope's usurpation when he reproved his disciples for contending who should be the greatest. "Whosoever will be great among you," that is, among the apostles, "shall be your minister, and whosoever among you will be the chiefest shall be



servant of all.”<sup>10</sup> Here was an excellent opportunity to have informed the apostles of Peter’s future greatness; but instead of which he re-proved their ambition. It is remarkable that St. Mark wrote his gospel by the dictation of St. Peter; and, had that eminent apostle possessed any of the *typus Romanus*, he would have inserted a notice of his own supremacy. But he does not so much as record that noble confession which he himself made, and on which so much stress has been since laid. St. Paul asserts his equality with the very chiefest of the apostles; and withstood Peter to the face because he was to be blamed.<sup>1</sup> He found that St. Peter’s disciples walked not uprightly, according to the truth of the Gospel, and reprovèd him accordingly.<sup>2</sup> He that is *sent* cannot be superior to those who send him; but the other apostles *sent* Peter to Samaria, therefore Peter was not supreme.<sup>3</sup> After having preached the Gospel to Cornelius, the other apostles “contended with Peter,” and blamed him for going to and eating with the uncircumcised. But Peter thought it no ways

<sup>10</sup> St. Mark, x. 43, 44.    <sup>1</sup> 2 Cor. xi. 5.    <sup>2</sup> Gal. ii. 11, 14.

<sup>3</sup> Acts, viii. 14.



derogatory to his dignity to plead his own cause before his brethren: "What was I," said he, "that I could withstand God." Here then Peter produces the command of God as an apology to his brethren, which surely does not look like a supremacy. There is no instance in Scripture of Peter having exercised any superiority over the other apostles. Had he been invested with any, he would have done so some time or other among so many opportunities. In his epistles he assumes none of the authoritative language of a head; but exhorts as an elder, and never commands as a Pope. St. Paul lived two whole years in his own hired house at Rome, yet never mentions St. Peter as being there. And, in his Second Epistle to Timothy, mentioning that "I am now ready to be offered, and the time of my departure is at hand," he says, ALL the brethren saluted him; but never names St. Peter among the brethren. He names Linus, however, whom Irenæus and all antiquity assert was the first bishop of Rome. Whilst at Rome St. Paul wrote epistles to the Galatians, Ephesians, Philippians, Colossians, Timothy, and Philemon; in none of which does he give the least hint that Peter was there; and in his Epistle to



the Colossians he names five individuals as *alone* his “fellow-workers unto the kingdom of God.”<sup>4</sup> If these *alone* were his *fellow-workers*, therefore it is certain that St. Peter was not there. And again in his Epistle to the Romans he greets about forty individuals by name, but never mentions nor salutes St. Peter. He complains to the Philippians that all who were at Rome “seek their own, not the things which are Jesus Christ’s.”<sup>5</sup> To his beloved Timothy, he complains that all men had forsaken him when charged before Nero, and prays that it may not be laid to their charge. Peter would never have deserted his fellow labourer at such a crisis had he been in Rome. When St. Paul came first to Rome the Jews knew nothing of the Gospel. All they knew was that Christianity was everywhere spoken against,—“and some believed the things that were spoken, and some believed not.”<sup>6</sup> It is clear, therefore, that St. Peter’s arrival in Rome was amongst the last acts of his life. Christianity was not introduced there by him; because the Jews, who were his particular province, were entirely ignorant of the Christian doctrines. Many Chris-

<sup>4</sup> Phil. ii. 21.<sup>5</sup> 2 Tim. iv. 14.<sup>6</sup> Acts, xxxiii. 23, 24.



tians there undoubtedly were in Rome from the first, though there was not a regularly formed church till St. Paul's arrival, when he gathered and perfected the church, whose faith was then conspicuous.

A special vision was requisite to eradicate St. Peter's Jewish prejudices before he would allow "that God is no respecter of persons;" a truth which his pretended successors will not allow, as they consider all who are not of their communion as "accursed in the sight of God, and fuel for eternal fire." St. Peter was "the apostle of the circumcision," and confined his labours almost entirely to his countrymen, the Jews, wherever he went. He first went to Antioch, of which he was the first bishop, and he afterwards preached the Gospel to the Jews dispersed in Pontus, Galatia, Cappadocia, and Asia. He went to Rome a very short time previous to his martyrdom, but kept close to the Jews in propagating the Gospel among them. His two epistles are addressed to those Jewish converts scattered through Pontus, Galatia, Cappadocia, Asia, and Bithynia; and there is no mention in the Scriptures of his ever having been bishop of Rome, although he suffered mar-



tyrdom in that city, having been crucified with his head downwards. But if the Papists are determined, at all hazards, that St. Peter was the “Head of the Church,” *then they must deduce the supremacy in the see of Antioch*; where it is allowed by the Papists themselves that he was the bishop, and that, too, before they set him down at Rome. The bishops of Rome, therefore, owe subjection to the patriarchs of Antioch, that is, IF THERE WAS ANY SUPREMACY, of which there is not one single proof in all the New Testament. Besides, if the Papists determine the text of St. Matthew, xvi. to be for St. Peter’s supremacy, they cannot prove that it was a supremacy in POWER, but only of ORDER, for that text does not in the most distant manner allude to SUCCESSORS, either at Rome or any where else.

Had a supreme visible head in earth been necessary for the government and unity of the Church, it would have been revealed. The Christian Church succeeded to the Jewish; and the orders of the Christian ministry followed those of the Jewish temple. Such a high office as a constant visible head, one would imagine, would have been rendered hereditary in Peter’s



family, as the Jewish high priesthood was in Aaron; as it is certain that St. Peter was married and had a son, Marcus. And hereditary succession would have been more certain than we find the succession of the Popes has been. An hereditary Pope would have prevented those many schisms and vacancies which have at different times existed at Rome. Another difficulty is, why the Romanists should have selected Rome for St. Peter's throne of dominion. It is certain that our Saviour appointed Jerusalem to be the mother church; and it is also certain that St. Peter's labours were confined to the lost sheep of the house of Israel. If Rome was appointed his see, surely he must be accounted negligent of his duty never to go near it till just ready to put off his tabernacle. Considering that Antioch was St. Peter's first bishopric, the supremacy must (if there be any) belong to that see. Therefore the bishops of Rome cannot succeed to a supremacy which should belong to the patriarchs of Antioch. But there can be no universal bishop in the Church any more than there can be an universal monarch in the world. The Church is a society *in* the great society of the world, and in its several kingdoms



and countries. Every kingdom has its own supreme governor, so has every church; and God is alike the *head* over all the kingdoms and churches of the world, whose kingdom ruleth over all. All nations are one kingdom to God, and all the churches are one Church to Christ, who is the chief bishop. As God did not make one universal monarch over the world, neither did Christ constitute one universal bishop over the Church.

But the words of our Lord to St. Peter are the principal foundation on which the Romanists rest their claim to universal dominion.<sup>7</sup> This is the first time that our Lord explicitly mentioned his Church. The promise to St. Peter was the gift of the keys of the kingdom of heaven, and the power to bind and loose. But the key here promised was something essentially different from the power of the remission and retention of sin, given alike to all the apostles after his resurrection. "St. Peter's custody of the keys," says Horsley, "was quite another thing. It was a *temporary* not a perpetual authority: its object was not individuals, but the whole human race. The kingdom of heaven

<sup>7</sup> Matt. xvii. 18, 19.



upon earth is the true Church of God. It is now therefore the Christian Church; formerly the Jewish Church was that kingdom. The true Church is represented in this text, as in many passages of holy writ, under the image of a walled city, to be entered only at the gates. Under the Mosaic economy, these gates were shut, and particular persons only could obtain admittance.—Israelites by birth or legal incorporation.—The locks of these gates were the rites of the Mosaic law, which obstructed the entrance of aliens. But after our Lord's ascension, and the descent of the Holy Ghost, the keys of the city were given to St. Peter by that vision which taught him, and authorized him to teach others, that all distinctions of one nation from another were at an end. By virtue of this special commission, the great apostle applied the key, pushed back the bolt of the lock, and threw the gates of the city open for the admission of the whole Gentile world in the instance of Cornelius and his family. To this, and to this only, our Lord prophetically alludes, when he promises to St. Peter the custody of the keys. With this the second article of the prophecy, the authority to bind and loose, is closely connected.



This again being peculiar to St. Peter, must be a distinct thing from the perpetual standing power of discipline conveyed upon a later occasion to the Church in general in the same figurative terms. St. Peter was the first instrument of Providence in dissolving the Mosaic law in the ceremonial, and of binding it in the moral, part. The rescript indeed for that purpose was drawn by St. James, and confirmed by the authority of the apostles in general, under the direction of the Holy Ghost: but the Holy Ghost moved the apostles to this great business by the suggestion and the persuasion of St. Peter.<sup>8</sup> And this was his particular and personal commission to bind and loose. I must not quit this part of my subject without observing that no authority over the rest of the apostles was given to St. Peter by the promise made to him, in either or in both its branches; nor was any right conveyed to him which could descend from him to his successors in any see. The promise was indeed simply *a prediction* that he would be selected to be the first instrument in a great work of Providence, which was of such a nature as to be done once for all; and, being done, it

<sup>8</sup> Acts, xv.



cannot be repeated. The great apostle fulfilled his commission in his life time. He applied his key,—he turned back the lock,—he loosed and he bound. The gates of the kingdom of heaven *are* thrown open—the ceremonial law is abrogated—the moral is confirmed; and the successors of St. Peter in the see of Rome can give neither furtherance nor obstruction to the business.”<sup>9</sup>

On this subject, I shall now quote the powerful argument of Dr. Burgess, late Bishop of St. David's, in his letter to the clergy of that diocese.

“When our Saviour said to Simon, ‘Thou art Peter, and upon this Rock I will build my Church,’ he did not mean to give to any particular church, or to the bishop of any such church, the right of supremacy over all other churches. The words have no relation to such power or authority. In the passage which precedes these words, our Saviour says, ‘Whom say YE that I am?’ and Simon Peter answered and said, ‘Thou art the Christ, the son of the living God.’ Jesus answered and said unto him, ‘Blessed art thou Simon Barjona, for flesh and

<sup>9</sup> Bishop Horsley's Sermon xiii. Vol. i. 318—321.



blood hath not revealed it unto thee, but my Father, which is in Heaven ;' to which he adds, ' And I say also unto thee, that thou art Peter, and upon this rock I will build my Church.' This rock refers to IT, the CONFESSION, which St. Peter had just made, that Jesus was the Messiah. This CONFESSION is the foundation of the Christian Church. It was on this confession that the first converts were admitted into the Church of Christ. St. Paul says to the Church of Ephesus, ' Ye are built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone.' Their faith was built on the prediction of the prophets and testimony of the apostles, the testimony and predictions of both uniting in Jesus Christ. The Church was founded on the apostles and prophets, not on St. Peter or St. Paul in particular. St. Peter was a part of this foundation, but not a part on which the Church was solely or chiefly to depend. He was one of the stones of that edifice of which Christ was the chief corner stone. If the Church could be said to be founded on an individual apostle, it was founded on St. James, who was the first bishop of the first Christian church. The Church of Christ



was not founded on St. Peter individually, but on him and the other apostles, and not on them, properly speaking, but on that doctrine, the Messiahship of Jesus.

“ Christ addressed this question to ALL the apostles, ‘ Whom say YE that I am ? ’ St. Peter’s answer was in the name of all. The commission of the keys was addressed to St. Peter, not exclusively, but in common with the rest. ‘ I *will* give unto thee the keys of the kingdom of heaven.’ Christ here only announces his intention of what he should do, and we may judge of what was intended by what was afterwards done. Christ says not ‘ I *now* give, but I *will* give.’ And that future commission was the final commission in his last conversation with them on earth. And what was that commission ? To preach the Gospel, to baptize all nations, to preach the *doctrine* of Christ, and to admit into the Church of Christ. By the *kingdom of heaven*, the keys of which were to be given to St. Peter, was meant the *Gospel* and the *Church of Christ*. In his final commission to his apostles, Christ did not commit the charge of *preaching* and *baptizing* to any one apostle above the rest, but to ALL. St. Peter had in this charge no



pre-eminence of superior authority. He was not the foundation on which the Church was to be built, but a *part* of it. He was not PETRA, but Petrus.

“ That St. Peter was NOT the rock on which Christ said he would build his Church is, I think, evident from the change of terms in the words of our Saviour. Thou art *Petrus* (that is, Peter), and on this *petra* (that is, rock), I will build my Church. If our Saviour had meant that St. Peter should be the rock on which he should build his Church, the same term might have been repeated; thou art Petrus, and on this Petrus I will build my Church. For Petrus, like its corresponding Syriac term, sometimes signifies a rock as well as a stone. But the word is *changed*, and therefore we may conclude that the *second* term was not meant to convey the same meaning as the *first*. It has a relative meaning, no doubt. Simon was with great propriety called Petrus, for his confession of that doctrine on which Christ was to build his Church. Thou art Peter, and I have so called you, because on the *doctrine* which you have now confessed I will build my Church, as on a rock. The solidity of a rock is an emblem of



the eternal stability of the Gospel and its Covenant. The Gospel is an 'everlasting Gospel.' The Covenant of Grace is an 'everlasting Covenant.' Heaven and earth shall pass away, but 'the words of Christ shall not pass away.'

"The *Church* of Christ is one thing, the *foundation* of the Church another, and the *rock*, on which it is founded, another. The FOUNDATION of the Church is the testimony of the prophets and apostles and Christ, the subject of this testimony, is the ROCK on which it is founded. But the *foundation* and the *rock* are convertible terms, and therefore Christ may be called the foundation, and the testimony of the apostles the rock on which the Church is built. But, individually, *Christ*, and NOT *St. Peter*, is the Rock of the Christian Church."<sup>10</sup>

It appears to be plain that St. Peter had not any supremacy, either *de jure* or *de facto*, over the apostolic Church; and the Pope, therefore, cannot succeed to that in him which he himself did not possess. We have seen that Peter was subject to the rest of his brethren collectively: he pleaded his cause before them, and was sent as a messenger by them. He was

<sup>10</sup> Bishop of St. David's Letter to his Clergy, 1812.



not altogether free from error, and one of his brethren actually reproved him. But the Pope now claims a right to domineer over the Church, and claims the divine attribute of infallibility. Cardinal Zabari says they might do all things that they list, even things unlawful, and *so could do more than God himself.*"<sup>1</sup> Gratian asserted "that all mortals are to be judged by the Pope, but the Pope by nobody at all." Massonius, in his life of Pope John IX., says "that the Bishops of Rome cannot commit even sin without praise."

These prerogatives of the triple crown were never any part of Peter's inheritance. If St. Peter had any primacy, it did not prevent him from paying tribute to an heathen emperor.<sup>2</sup> His epistles contain many urgent exhortations to obedience to princes; "Submit to every ordinance of man for the Lord's sake; whether it be to the king as *supreme*, or to governors."<sup>3</sup> But the Pope has thrown off all obedience to the emperor, his lawful sovereign; and he tyrannizes over all other princes in his communion. He pretends to a right to dispose

<sup>1</sup> De Schism. p. 704.

<sup>2</sup> Mat. xvii. 27.

<sup>3</sup> 1 Peter ii, 13.



of their crowns—to depose and murder themselves—and to give their dominions to whom he pleases; of which there are many instances in history. Pope Zachary deposed Childeric, and set up Pepin in his stead. Pope Alexander III. put his foot on the neck of the Emperor Frederic III.; and profanely applied to himself the text, “thou shalt tread upon the lion and the adder.”<sup>4</sup> When Pius V. declared Queen Elizabeth deposed, and her subjects absolved from their allegiance, he applied to himself the words of Jeremiah as a justification of his power, “Lo, I have this day set thee over the nations, and over the kingdoms, to root out and to destroy, and to throw down, to build, and to plant.”<sup>5</sup> Is it possible that this insolence to Christian sovereigns has been derived in succession from St. Peter, who preached submission to *heathen* governors.

Platina wrote the lives of the Popes, and dedicated his book to Sixtus IV. In his life of Peter, he says that some time before his death Peter consecrated Clement, and commended him to the chair and Church of God. The words which he ascribes to Peter are—“the same power of binding and loosing I deliver to

<sup>4</sup> Ps. xci. 13.

<sup>5</sup> Jer. i. 10.



thee which Christ left me. Do thou, contemning and despising all outward things, promote by prayer and preaching the salvation of man, as becomes a good pastor." How far Clement's successors have regarded the latter part of this charge will appear in the course of this inquiry. All authors are agreed that Linus was the first Bishop of Rome after the apostles, and with wonderful inconsistency this same Platina places Linus next to Peter in the list of succession. After him Cletus, and after a lapse of twenty-four years, then comes Clement. This is the true state of the succession, and is even given by Platina himself, who, to exalt the Popedom, makes such a considerable blunder. But this supremacy carries another absurdity along with it. Linus, or whoever succeeded Peter and Paul, must have had a supremacy, if it existed in the bishops of Rome, over St. John, and such of the apostles as survived these two. But suppose that Christ did ordain Peter to be his successor, and that Peter ordained Linus or Clement, yet that will not establish the right of subsequent Popes to an universal supremacy. Peter was called immediately by Christ, and Linus or Clement by Peter and Paul. But the



Popes are called now by cardinals, some of whom are laymen, and many of them only deacons. Cardinals are not an order in the Church. Let them produce their warrant. Pride, ambition, and avarice, prompted the Popes to usurp a supremacy, which after all never was universal. Of the virtues of some to whom they have succeeded, they have not much to boast. John XXII. was a heretic, and denied the immortality of the soul. John XXIII., Gregory XII., and Benedict XIII., were all Popes and infallible heads of the Church at the same time; and the council of Constance cashiered the whole of them as illegitimate. The council of Basil convicted Pope Eugenius of schism and heresy. Pope Marcellinus actually sacrificed to idols. Pope Liberius was an Arian, and subscribed that creed. Anastasius was excommunicated as a heretic by his own clergy. Silvester II. sacrificed to the devil. Formosus was promoted to the chair through perjury. Sergius III caused his predecessor's body to be dug out of the grave, its head cut off, and then flung into the Tiber. Boniface deposed, imprisoned, and then plucked out the eyes of his predecessor. And Pope Joan was a *profligate female*. In a word, many



of the Popes have been atheists, rebels, murderers, conjurers, adulterers, and sodomites. Papal Rome has far exceeded in crime her pagan predecessor. It is not, therefore, to be wondered at that the Popes, though always assuming a new name, yet never take the name of Peter. It is a curious fact that they always shun it. Those who have received that name at the font have always changed it when they reached the chair. Petrus de Tarantasia changed his name to Innocent IV. Petrus Caraf became Paul V. Sergius III.'s Christian name, was also Peter. This practice looks like conscious guilt. They fear the name of Peter would but too plainly show their apostacy from the Apostle Peter's virtues; and men would be apt to exclaim, how unlike is Peter the Pope to Peter the Apostle.

The *mystery of iniquity* began secretly to work even in the apostles' days. There was then a Simon desirous of making merchandise of the gifts of the Holy Spirit;<sup>6</sup> a Diotrophes, ambitious of pre-eminence;<sup>7</sup> and some that boasted themselves followers of Paul, of Apollos, and of Cephas.<sup>8</sup> But St. Paul refused their

<sup>6</sup> Acts, viii. 19.

<sup>7</sup> 3 John, 9.

<sup>8</sup> 1 Cor. i. 12.



sectarian zeal, and referred all to Christ; for “neither is he that planteth any thing, nor he that watereth, but God, that giveth the increase.” He tells us that he did not build on another man’s foundation;<sup>9</sup> much less is it likely that he would act under another man’s authority. St. Peter himself foreseeing the domineering covetous spirit of the bishops of Rome, seems to caution against it. “The elders which are amongst you *I exhort*, who am also an elder, that ye feed not the flock of God for *filthy lucre*, nor as being *lords* over God’s heritage.”<sup>10</sup> The age of pagan persecution, however, kept the Roman Church in some measure pure; and St. Paul tells us that “her faith was spoken of throughout the whole world;” and again, that her “obedience is come abroad unto all men.”<sup>1</sup> Eusebius relates a saying of Hegisippus, that even as late as the time of Trajan “the Church continued clean and undefiled as a virgin; but since that sacred company (the apostles) were taken out of the world, the conspiracy of iniquity began to work with open face.”<sup>2</sup> But how much is the picture now changed. “Oh, how is the

<sup>9</sup> Rom. xv. 20.    <sup>10</sup> 1 Peter, v. 1—3.    <sup>1</sup> Rom. i. 8, and xvi. 19.

<sup>2</sup> Euseb. b. iii. c. xxvi.



gold become dim ! how is the most fine gold changed ! How is she (the Church of Rome) that was once a pure virgin, and the chaste spouse of Christ, become *the mother of harlots, and abominations of the earth.*"<sup>3</sup>

The whole world was then under one empire, and Rome its metropolis. The Bishop of Rome began gradually to assume the same power in the church which the emperor exercised in the state ; and assumed a *look more stout than his fellows.* The first considerable invasion of the church's liberties was in the dispute respecting the true time of keeping Easter, about the year 195. The churches of the Lesser Asia, as did also the British churches, kept Easter on the fourteenth day after the first new moon following the vernal equinox, on whatever day of the week it might happen. On the contrary, the church in Rome, France, and the Anglo-Saxon church, kept Easter always on a Sunday, being the day of the resurrection of Christ. Victor, Bishop of Rome, did not *exhort* like St. Peter, but commanded the Asian churches to follow the Roman method ; which they peremptorily refused to do ; and he immediately excommuni-

<sup>3</sup> Essay on Transubstantiation, p. 164.



cated every church which refused obedience to his mandate. He separated from, and refused to communicate with them, whence we have the *first grand schism* in the Christian Church, and which was effected by the Church of Rome, which boasts herself so catholic. This schism created great animosity, and for which Victor's *fellow* bishops severely reprimanded him. It was not settled finally till the council of Nice, in the year 365. The next attempt at dominion was about the year 250. Cornelius, Bishop of Rome, interfered in behalf of some false bishops, which an African synod had deposed, and which Cyprian, Bishop of Carthage, highly resented. The Pope's power was built up chiefly by appeals from churches at a distance, which gradually increased; and what was at first only intended as a friendly umpirage was by degrees drawn into precedents for dominion.

About the year 313 Constantine the Great was converted, by divine grace, to Christianity. He immediately began to endow the Church; and the bishop of the imperial city was especially exalted to a dignity corresponding to the majesty of the emperor. Platina informs us that he “ granted to the bishops of Rome per-



mission to wear a golden crown set with jewels;" but he adds, "Silvester refused the same as not fit for a religious head." His successors are not so modest; they wear a triple crown; and, not satisfied with Constantine's bounty to Silvester, they have since forged the grant of some territories in Italy. But Constantine never yielded his temporal sword to the Pope's spiritual authority; but appointed the bishops of Rome, and summoned the first council of Nice. His civil authority was never disputed at Rome, where the Popes then lived subject to the emperor, and dated their charters—*such an one, our lord and emperor, reigning*. "That man of sin, the son of perdition, had not been revealed," and "he that letted" was not then "taken out of the way;" that is, the emperor "letted," or hindered him from "exalting himself above all that is called God."<sup>4</sup>

In consequence of the imperial munificence, the bishops of Rome surpassed all their brethren in grandeur and magnificence. They rivalled the emperor himself in the splendour and luxury of their living. The see of Rome became a special object of clerical ambition; and severe

<sup>4</sup> 2 Thess. ii. 3, 8.



contests for the election became common. The partisans of rival bishops convulsed the city with their quarrels; and frequently the massacre of the inhabitants was the result.

“Notwithstanding the pomp and splendour,” says Mosheim, “that surrounded the Roman see, it is however certain that the bishops of that city had not acquired, in the fourth century, that pre-eminence of power and jurisdiction in the Church which they afterwards enjoyed. In the ecclesiastical commonwealth they were, indeed, the most eminent order of citizens, but still they were citizens, as well as their brethren, and, like them, subject to the edicts and laws of the emperors. All religious causes of extraordinary importance were examined and determined, either by judges *appointed* by the emperors, or in councils assembled for that purpose, while those of inferior moment were decided in each district by its respective bishop. The ecclesiastical laws were enacted either by the emperor or by councils assembled by *his authority*. None of the bishops acknowledged that they derived their authority from the appointment and permission of the bishop of Rome, or that they were created bishops by



the favour of the apostolic see. On the contrary, they all maintained that they were the ambassadors and ministers of Jesus Christ, and that their authority was derived from above. It must, however, be observed that, even in this century (the fourth), several of those steps were laid by which the bishops of Rome mounted afterwards to the summit of ecclesiastical power and despotism. These steps were partly laid by the imprudence of the emperors, partly by the dexterity of the Roman bishops themselves, and partly by the inconsiderate zeal and precipitate judgment of certain bishops. The fourth canon of the council held at Sardis, in the year 347, is considered, by the votaries of the Roman pontiff, as the *principal step to his sovereignty* in the Church; but, in my opinion, it ought to be by no means looked upon in this point of view. For, not to insist upon the reasons that prove the *authority* of this council to be *extremely dubious*, nor upon those which have induced some to regard its laws as grossly corrupted, and others to consider them as entirely fictitious and spurious, it will be sufficient to observe the *impossibility of proving*, by the canon in question, that the bishops of Sardis were of



opinion that, in all cases, an appeal might be made to the Bishop of Rome, in quality of supreme judge. But supposing, for a moment, that this was their opinion, what would follow? Surely that pretence for assuming a supreme authority *MUST BE VERY SLENDER which arises only from the decree of one OBSCURE COUNCIL.*"<sup>5</sup>

About the latter end of the sixth century, John IV., Bishop of Constantinople, elated with the emperor's presence, alleged that the imperial city ought to have the chief bishop. He therefore assumed to himself the title of *œcumenical*, or *universal bishop*. Gregory the Great, then Bishop of Rome, became alarmed at this sudden elevation of his rival, and wrote most pointedly against it. So much so, that in fact his successors have been condemned out of his mouth. He calls it a novel doctrine unknown at Rome, and said it was contrary to the Gospel—the decrees of the canons—the rights of all other bishops, and of all other churches; and a horrible injury and scandal to the universal Church. He alleged that the bishops were the stars of God; and whoever sought to advance his throne above them imitated the pride of

<sup>5</sup> Mosh. Eccl. Hist. Vol. i. p. 94. Glasgow edition.



Lucifer, and was the forerunner of antichrist. He said “if one bishop be called universal, the universal Church falls, if that universal bishop should fall. But let that *blasphemous name* be abhorrent to the hearts of all Christians, by which the honour of all bishops is taken away, while it is *madly arrogated* by one to himself.” In his letter to the empress, Gregory writes: “By this arrogance and pride what else is portended, but that the time of *antichrist* is now at hand, in that he (John) imitating him (the devil) who, making light of the happiness he possessed, in common with the whole army of angels, would needs aspire to a singularity above all the rest, saying, I will exalt my throne above the stars of heaven.”<sup>6</sup> To the emperor he writes:—“*Peter was not called universal apostle, and yet behold my fellow priest John seeketh to be called universal bishop. O times! O manners! Europe is now exposed for a prey to the barbarians; and yet the priests who should lay themselves in dust, and, weeping, roll themselves in ashes, seek after names of vanity, and boast themselves of their new found profane titles.*”<sup>7</sup> Again, in another epistle he says:—God forbid

<sup>6</sup> Ep. 54.

<sup>7</sup> Ep. 32.



that this should ever enter into the heart of a Christian, to assume to himself that title which belongeth *only* to the Lord Jesus.”<sup>8</sup> I have advertised him (John) of that *superstitious* and haughty name of *universal bishop*; and that, unless he reform it, he can have no peace with us: for if there be any one bishop so called, then must the universal Church go to the ground, if he which is universal happen to fall into error; *but never may such foolery befall us.*”<sup>9</sup>

Siriacus, John’s successor, persisted in his pretensions. Gregory wrote to him:—“Abolish that word of pride, by which there is so great scandal given to the Church; for *whosoever* is desirous of honour contrary to the honour of God shall never be counted honourable by me. Because *antichrist*, that enemy of the Almighty, *is now at hand*, my desire is, that he may find nothing of his own either in the manners or the names of the priests. I speak boldly; whoever calls himself, or desires to be called by others, the universal bishop *is the forerunner of antichrist.*”<sup>10</sup> Gregory did not himself assume those titles which he refused to John and his successor. In a letter to Eulogius, Bishop of

<sup>8</sup> Ep. 36.<sup>9</sup> Ep. 24.<sup>10</sup> Ep. 28.



Alexandria, he blames him for using words springing from the root of vanity. “In writing to me you say—‘as you commanded’—but let me, I pray, hear no more of this word *command*; for I know well enough both what I am and what you are. In *degree*, you are my *brethren*; in manners, my *fathers*. Wherefore I command nothing, *I only advise*. And whereas in your preface you call me by *that name of pride and vanity, universal pope*; I would *entreat* you to *forbear it hereafter*, seeing yourselves lose whatever you give unduly to another. Let us rather put far from us these words which puff up with vanity and arrogance, giving charity a mortal wound.”<sup>1</sup> But to express his detestation the more heartily against universal dominion, he first assumed the title of *servus servorum*; the servant of the servants of Christ. With an extraordinary degree of hypocrisy his successors still assume this humble title.

The disputes between the rival patriarchs of Rome and Constantinople proceeded to such a violent height as produced that *schism* between the Latin and Greek Churches which has existed ever since. Phocas murdered the Emperor

<sup>1</sup> Ep. 30, ad Eulog.



Mauritius, and waded through seas of blood to the imperial throne; and, to secure the support of the Roman bishop, he consented to give him the title of *universal bishop*. Baronius says that he took that title from the Bishop of Constantinople, and bestowed it on Boniface III. in the year 606. He declared him *universal bishop and supreme head of the Church*, and declared that in spirituals all the churches were subject to him.<sup>2</sup> This is therefore but an Erastian title after all. Accordingly, by this grant, “the saints of God were delivered into his hand, and placed under his control. They were no longer, as in the primitive Church, subject, and that for conscience sake, and for the real edification of their souls, only to their respective bishops; but they were now made the spiritual vassals of the ‘MAN OF SIN,’ and were in consequence of it soon reduced by him to a state worse than Egyptian bondage. By the instrumentality of the secular arm, he has incessantly persecuted and worn out (so far as this present life is concerned) those faithful servants of God who protested against his corruptions, and refused to partake of his idolatries.”<sup>3</sup>

<sup>2</sup> Bower's Hist. of the Popes. <sup>3</sup> Faber on the Prophecies.



Platina affirms that it was not without considerable difficulty, and after many petitions and great promises, that Boniface obtained this grant. Phocas's edict was merely the grant of an honorary title. "He got at last," says he, "but not without great striving and contention." But Boniface immediately improved it into a *power* corresponding to the title. His successors increased and enlarged it, till they assumed the power of universal empire. His first act was to decree that all bishops should be confirmed by the Pope; but did not at first assume the extravagant pretensions of his successors. He neither excluded the clergy nor the people from electing, nor the prince from ratifying, the election; but, he thrust himself in as the last resort. "He would have the bishops' election to be made equally by the clergy and the people; and the same then to be firm and good, when approved by the prince of the city respectively; and lastly, *when the high priest (the Pope) shall have interposed his authority in these words, we WILL and COMMAND that it shall be so.*" This was a long stride for so young a "High Priest." Papal as well as heathen Rome laid the foundations of her empire in blood. A base usurper in *tem-*



*porals* created another in *spirituals*. A cruel rebel, to secure himself in an ill-gotten throne, gratified the ambition of an *aspiring prelate*. The latter varnished over the treasons of the former, by imputing a religious merit to this propitiatory act. We have now seen that the Popes are *Erastians*, by accepting from the civil power a grant which they allege was left to them by Christ. They are *schismatics*, by separating from every church in the world who did not own this usurped supremacy; and they are also *heretics*, by practising and teaching *heretical doctrines*.



## CHAPTER II.

HISTORY of the early Popes.—Origin of changing their names.—Pope Joan a WOMAN.—John XII. infamous.—Hildebrand.—The cause of many Wars, &c.—Anti-Popes.—Innocent III.—Inquisition.—Its Victims.—Interdict.

IN the early ages, the Popes are chiefly remarkable for their vices. Baronius, a Popish writer and a cardinal, calls this “an *iron* age, barren of all goodness; a *leaden* age, abounding with all wickedness; and a *dark* age, remarkable above all the rest for the scarcity of writers and men of learning; *the abomination of desolation was seen in the temple of the Lord*; and in the see of St. Peter were placed the MOST WICKED of men, not pontiffs, but MONSTERS. And how hideous was the face of the Romish Church, when filthy and impudent WHORES governed all at Rome, changed sees at their pleasure, disposed of bishoprics, *and intruded their gallants and bullies into the see of St. Peter.* The



CHURCH *was then without a Pope, but not without a HEAD ; its spiritual HEAD (CHRIST) never abandoning it.*" No, he has declared in his Holy Word that though our father and our mother may forsake us, yet that he *never will*. This has been remarkably verified during that long night of Popish corruption ; for although wickedness the most gross and debasing has ever reigned predominant in that church, yet there have always been some *witnesses* for the truth in every age. The reason why the blackness of darkness of Popish superstition is making such strides amongst us is our general ignorance of its real nature. Ignorance is the mother of Romish devotion, and ignorance of the vile idolatry of Popery is the cause of so much apostacy among Protestants.

Boniface IV. dedicated the Pantheon to the Virgin and all Saints ; and gave the monks, who had heretofore been laymen, equal privileges with the clergy in preaching and administering the sacraments. He ordained that no one should marry those for whom they had stood sponsors in baptism ; because, forsooth, this was to be esteemed *spiritual consanguinity*. Boniface V. made a direct invasion on the rights of princes



“that no man who ran for safety to a church or religious place should be taken out by violence, how heinous soever his crime might be.” Honorius was a heretic and condemned by the sixth synod of Constantinople. The Pope wrote to a council at Constantinople in the year 677, “That the chair of Rome (meaning the Pope) *never erred nor can err* in any point; and every soul that is to be saved must profess the Roman traditions; and all the constitutions of the said Roman Church are to be received as if they had been delivered by the divine voice of St. Peter.” This then is the first broaching of *infallibility*; a subject which will be noticed afterwards.

The Emperor Constantine Pogonatus foolishly granted to Benedict I. that henceforward the consent of the emperor and his lieutenant for Italy should not be necessary to constitute a Pope; but that “whosoever the senators, clergy, and people, did elect, should forthwith be counted the vicar of Christ; which gave the Popes very soon an opportunity of entirely shaking off the imperial supremacy. In the time of Sergius, the sixth council of Constantinople enacted two canons which were exceedingly unpalatable at



Rome. 1st. They gave the Greek priests leave to marry. 2nd. They placed the Patriarch of Constantinople equal to the Pope of Rome. The Emperor Justinian at an interview with Pope Constantine I. out of pure veneration *kissed his feet!* which is the origin of kissing the Pope's toe; and which humiliating ceremony they were not slack of demanding as a matter of right. This same Pope quarrelled with the succeeding Emperor Philippicus, because he was justly opposed to image worship, and therefore excommunicated him as a *heretic*, and declared him deposed; which is the first time that the Popes had ever ventured to excommunicate and depose a crowned head. Zacharias I., who surpassed all his predecessors in anti-christian pride, encouraged Pepin, mayor of the palace, to depose and murder his sovereign, Childeric, King of France; and, out of gratitude for this good service, Pepin conferred considerable territories on the Roman see. The treason and usurpation of Phocas gave the Popes the title of universal bishop; the same crimes in Pepin gave him the actual dominion over the Church; and in return the Pope conferred on the French king the title of "*the eldest Son of the Church.*" There is no



evidence in history of any general submission to Rome till the treason of Pepin and the success of his son Charlemagne; the former used the Pope's influence for the deposition and murder of his master, and the latter for the conquest of the Western Empire. On the other hand, these princes bestowed an *ecclesiastical empire* on their patron the Pope, as well as a large territory in Italy.

After the death of Paul I. there was a notorious and long continued schism at Rome. Toto, Duke of Nepite, placed his own brother Constantine, a layman, in the chair; who, by a popular tumult, was deposed and consigned to a monastery. Stephen was elected, and immediately put out Constantine's eyes and abrogated all his decrees. Constantine had decreed, in a synod, the abolition of images and image worship; but his successor declared that synod *accursed*, and restored the images about the year 790. Leo III. crowned Charlemagne, and adroitly assumed the merit of having deprived the Eastern Emperor of the Western part of his territories, and that he now conferred them by the act of coronation on Charlemagne; which is the foundation of the Popes' claim to depose



kings, and give their kingdoms to others; and also the origin of their pretence that all kings are their feudatories, and hold their crowns of them. Paschal I. succeeded about the year 820, and caused the eyes to be put out and the noses to be cut off of the officers Theodore and Leo, for their loyalty to the emperor, which occasioned their death. The emperor sent deputies to inquire into this horrid murder, and the Pope took a solemn oath that he had no hand in it; so that *perjury* is of an old date in the Roman Church. In every age the Popes have been the chief instigators of rebellion; and the sons, especially, who have rebelled against their fathers, have ever met with encouragement from Rome. A contest raged in France between Lotharius and his father Lewis; and Gregory IV. went into France expressly to preside at a council called by the son in order to depose his father. “The ministers of the devil prevailed so far as to unite all their sons against their father, and maliciously made the Pope come into France under notion of piety, but in truth rather to excommunicate the king, and the bishops, if they supported the father. But, when the bishops understood this, they protested they would never



obey him for any fear of his excommunication;<sup>4</sup> and Aimonius says that the bishops of France declared “that, if he comes hither to excommunicate, we will send him back excommunicated again.”<sup>5</sup> In this manner was the power of the Pope erected; small encroachments being once permitted, were assumed as precedents for greater.

In the year 844, Bocco di Porco, or Swine’s-snout, came to the chair. Being ashamed of his name, he changed it to Sergius II., which is the origin of the custom for the Popes to change their names, for which Polydore Virgil, a Papist, gives the following reasons: “The Bishop of Rome hath one peculiar prerogative,” says he, “which is, that, when once he is created bishop of that see, he may alter and change his name at his pleasure. As, for example, if perchance he hath been heretofore a *malefactor*, he may call his name *Boniface*, that is to say, *well doer*; if he hath been a *coward*, he may call himself *Leo*, a lion; if a *clown*, he may call himself *Urban*; if he hath been *lewd* or *wicked*, he may call himself *Pius* or *Innocent*; if he hath been *scandalous*, he may assume the appellation of *Benedict*, that is, well spoken of: to the end that

<sup>4</sup> Chronicle of St. Denis. <sup>5</sup> Lib. v. c. 16.



the sovereign bishop, *at the least in name*, may be an ornament and honour to the dignity of the Papacy.”<sup>6</sup> Sergius II., or Swine’s-snout, was infamous for simony. Under him and his brother, who was his prime minister, bishoprics were openly set to sale, and the highest bidder was the successful candidate. The wickedness of the whole Papal empire was then become so great that God sent the Saracens as his avenging ministers, who slew an infinite number of both sexes and all ages, and destroyed all before them with fire and sword. Sergius II. was succeeded by Leo IV. Platina says he was saluted as Pope, and his feet kissed *according to the ancient manner*, which, we have seen, was not then thirty years old; but this is one of their devices for maintaining their various superstitions. Polydore Virgil affirms that this custom was derived from a similar custom of kissing the feet of the *Pontifex Maximus*, or *heathen* chief priest; indeed it is remarkable that the Popes assume this very heathen title of *Pontifex Maximus*; and justly, for their chief worship consists in the *same idolatry* of the ancient Pontifex under different names. Leo was a conjuror.

<sup>6</sup> Polyd. Vir. De Inventionem Rerum, lib. iv. c. 10.



Leo's successor, however, requires a longer history than we can afford space for the general run of the Popes. John VIII. was a *woman*! whose real name was Gilberta, and who was born at Mentz. She was the *intimate* companion of a monk of Fulda; and, the better to carry on their infamous commerce, dissembled her sex, assumed the habit of a man, and took the name of John English. Under this disguise, and in his company, she studied in several universities, and at last went to Athens. She possessed great natural powers, and had great perseverance, and acquired considerable learning. After the death of her friend the monk, she settled at Rome, where she delivered public lectures on divinity, and acquired such fame for learning that, after the death of Leo, she was unanimously elected Pope. Her sex was not discovered for upwards of two years, except to one man, with whom she cohabited. Becoming pregnant, however, she was seized with the pains of parturition in a procession, and delivered in the street, near St. Clement's church; and ever since, in detestation of that shameful occurrence, the Popes go another way in their processions. A statue of a female with a child in her arms was set upon the



spot, which stood for several centuries, but was at last removed and destroyed by Pope Pius V., since the Reformation ; “ that he might, as much as in him lay, extinguish the memory of that ignominious business.” The pain and disgrace ended the Popedom of Joan, as she is called, which is not a Protestant fable trumped up to degrade the Popedom, but a well authenticated fact, vouched for by at least *sixty-five Romish writers*. Marianus Scotus lived about one hundred and fifty years after Pope Joan, and was besides a monk of Fulda, where she commenced her masculine career. He says in his Chronicle, “ Pope Leo died on the first day of August; after him succeeded *Joan the woman*, who sat two years, five months, and four days.” He relates it as an indisputable fact. Antoninus, a reputed saint and Archbishop of Florence, relates it as a most veritable fact, in the year 1459. Jeffrey of Monmouth also attests the truth of a female Popedom. For many centuries after this *untoward event*, great care was taken that another female should not get into the chair of St. Peter. For this purpose an office was created, and the puisne deacon appointed privately to examine the Pope elect, who, when satisfied,



proclaimed to the people, *our Lord the Pope is a man.*<sup>7</sup>

There was a schism and an anti-pope after Joan's decease; but Nicolas I. succeeded to the woman in canonical succession. He quarrelled with the Archbishop of Cologne, who wrote the Pope a sharp letter, in which he says, "Thou art a wolf unto the sheep, a murderer of Christians, and one who thrustest people headlong into hell. Thou bearest the show of a Pope, but art a very tyrant—in *habit* a pastor, in *heart* a *wolf*. Thy title promises us a *father*, but in thy deeds thou takest upon thee as a *God*—callest thyself *Servant of servants*, but seekest by all means to become *Lord of lords*. Thy ambition precipitates thee into *perdition*, thinking every thing lawful which it lusteth thee to do; so that thou art become a *wasp* or *hornet* unto Christians. For these causes *we thy fellows* regard not thy commands—care not for thy words—fear not thy bulls—nor value thy thunders," &c. This shows the reverence which was paid to this *Vice-Deus*, as they call themselves, in those days. Had all his *fellow bishops* treated him with the same

<sup>7</sup> History of Popery, Vol. III. 315—334. Mosheim's Ecclesiastical History.



independence, he could never have acquired universal dominion. Adrian II. succeeded in the year 867.

Photius, Patriarch of Constantinople, rejected the Emperor Basilius from the communion, because with his own hand he had murdered the Emperor Michael. Basilius therefore determined to depose Photius, and for this purpose invited the Pope to send legates to a council at Constantinople. Adrian joyfully embraced the opportunity, but adroitly procured permission from the emperors to suffer his legate to preside; and that none should be admitted to sit but those who would acknowledge the *Pope's supremacy* and the lawfulness of *adoring images*. Photius was deposed; and the few fathers who assisted decreed that "none should speak or write against the Pope, under pain of being *accursed*." The Papists call this the eighth general council; but neither Greek nor English Churches acknowledge it, nor did the Greek Church then or since admit the Papal supremacy.

John IX. succeeded in 872, and was the first to grant indulgences to the dead, and to absolve from oaths; that is, to make perjury a virtue. After two or three Popes, Formosus became



Pope in 891. He took a solemn oath not to seek the Papal dignity, and was the first Pope who was translated from another bishopric. Previous to that, they were consecrated from the order of priests, sometimes from the order of deacons, and even from being laymen; which shows that the Pope was not then considered as a higher degree than his fellow bishops. He procured the see by gross bribery. Stephen VI. dug up Formosus' body and cast it into the Tiber; an act which was condemned by several succeeding Popes. This might convince the Papists, were they not under delusion, that there is no infallibility in the Pontifex Maximus. Sergius III. was, says Baronius, "the slave of every vice, and the most wicked of men." Indeed the history of the Popes in the tenth century "is the history of so many *monsters and not men*, and exhibits a horrible series of the most flagitious, tremendous, and complicated crimes." An infamous woman, Marozia, put John X., who was her mother's paramour, to death, and procured her own illegitimate son, whom she had by Pope Sergius III., to be made Pope John XI., who was the fruit of her lawless amours with the *infallible* successor of St. Peter.<sup>8</sup>

<sup>8</sup> Mosheim's Ecclesiastical History, I. 221.



John XII. was the worst of all the Popes; he is described as so debauched that he changed the Lateran palace into a brothel; and debauched the women in the very churches, who went to Rome for devotion. He solemnly invoked the devil, Jupiter, Venus, and all the heathen deities; and, as a worthy conclusion to such an infamous life, he was run through the body in the act of adultery by an enraged husband. Charges were preferred against him to the emperor: "that he had said mass without communicating himself; that he had ordained a deacon in a stable; that he had ordained bishops for money; that he had ordained a child of ten years old a bishop; that he incestuously cohabited with his father's concubine, and, at the same time, with another woman and her niece; that he had turned the palace into a brothel; that he had put out the eyes of Benedict his ghostly father, who died of anguish; that he had caused a deacon to be made an eunuch, which caused his death; that he had drank wine in honour of the devil; and that he had set several houses on fire." This worthy "son of perdition" was killed in the year 964.<sup>9</sup>

<sup>9</sup> Bower's History of the Popes.



His successor's reign was signalized by two anti-popes Leo VIII. and Benedict V. Those who succeeded during the remainder of this century were not quite so bad, but were very far from being exemplary. But, amidst all their wickedness, they never omitted an opportunity of extending their ecclesiastical empire. This was considerably but imperceptibly augmented by appeals from different churches to the Popes, which gave them an opportunity of meddling with their affairs. Hence in time the right to direct and command was assumed, and too easily yielded.

I willingly pass over the infamous lives of twenty-two Popes, besides five schismatical or anti-popes, whose lives were abominable, and not a few of them were necromancers. It was a lamentable period, and even Bellarmine himself admits that "no ages were ever more unlearned or more unhappy." It was the very midnight of Popery. The Popes were generally monsters of pride, avarice, and uncleanness. Every thing sacred was sullied and debased with the grossest superstition; but hitherto the supremacy had not acquired that consistency which the famous Hildebrand was destined to fix and consolidate.



He was a monk of Clugni, and was raised to the pontificate in the year 1073, confirmed in his dignity by the Emperor Henry IV., and assumed the name of Gregory VII. Mosheim says, “he was a man of uncommon genius, whose ambition in forming the most audacious projects was equalled by his dexterity in bringing them into execution. Sagacious, crafty, and intrepid, nothing could escape his penetration, defeat his stratagems, or daunt his courage: haughty and arrogant beyond all measure, obstinate, impetuous, and intractable, he looked up to the summit of *universal empire* with a wishful eye, and laboured up the steep ascent with uninterrupted ardour, and invincible perseverance: *void* of all principle, and *destitute* of every pious and virtuous feeling, he suffered little restraint in his audacious pursuits from the dictates of religion or the remonstrances of conscience.” His ambition rendered his whole pontificate a continued scene of war, tumult, and bloodshed, and his principal object was the reduction of all sovereign princes under the supremacy of, and to render their dominions tributary to, the see of Rome.

He formed a project of engaging all kings



and princes in a bond of fidelity and ALLEGIANCE to St. Peter, that is, to the Pope; and that the *rights and pretensions* of princes should be examined and determined by the *pretended* successors of St. Peter. The British and French kings steadily opposed this usurpation. We have seen that the Popes received the States of the Church from King Pepin of France. Gregory now pretended that France was a fief of the Roman see, and accordingly demanded a yearly tribute, which the French king treated with contempt. In his letter to Philip I., he asserted that “both his kingdom and soul were under the dominion of St. Peter” (meaning the Pope), “who had power to *bind* or *loose* him, both in heaven and upon earth.” He made a similar demand from William the Conqueror, and summoned him at same time to do homage for the kingdom of England *as a FIEF of the Roman see*. William was a prince of too great spirit to submit to this degradation, and answered this insolence with becoming dignity, that “he held his Crown from GOD ONLY, and his own sword.” He refused to do homage, but, like a fool, he complied with the tribute, and entailed upon England this intolerable burthen, which drained the



kingdom annually of a larger sum than the royal revenue.

The early part of the reign of the Emperor Henry IV. was distracted with the rebellion of the princes of the empire, and Gregory seized that opportunity to shake off entirely the emperor's authority, who had always hitherto exercised the right of investing not only the bishops of the empire, but the Popes themselves, with the ensigns of their office, which was performed by the delivery of a *staff* and a *ring*, and was called the *Investiture*. Gregory resolved to break through this ancient usage, and to make the bishops entirely dependent on the see of Rome, and to make himself independent of the emperor, and paramount in the Church. As a colourable excuse, he accused the emperor of simony, although none ever made a more shameless traffic in the sale of church livings than Gregory himself did. In pursuance of his design, he decreed in the council of Lateran "that in case any bishop, &c., should receive investiture from any lay person whatsoever, both he that gave it and he that received it should be excommunicated." In the same council he made a decree against the marriage of the clergy, which he



branded with the odious title of the *heresy of the Nicolaitans*. We shall notice the celibacy of the clergy in another place, remarking only, in the mean time, that it has occasioned more criminality in that church than any other of its unnatural decrees.

The emperor was exceedingly unwilling to part with so valuable a privilege as the right of investiture; but Hildebrand was not a man to be trifled with. He audaciously summoned the emperor to appear before him under pain of excommunication, and charged him with effeminacy, lasciviousness, and neglect of his high duties; but the head and front of his offending was, intrenching on the rights of the Church, and withstanding the Pope's decrees. The emperor sent ambassadors to conciliate Gregory; but who was so far from hearing them that he imprisoned and tormented them with cold, hunger, and thirst, and afterwards dismissed them with contempt. Indignant at the insolence of this humble servant of all Christ's servants, Henry summoned a council at Worms, to which a great number of bishops from Italy, France, and Germany, came. They accused Hildebrand of ambition and perjury, and desired



the emperor to depose him, who accordingly notified the decision of the council to Gregory, and at the same time the council itself sent him the following letter:—"For as much as thy first entrance hath been spotted with *many perjuries*, and the Church of God hath been brought into no small danger through thine abuses and innovations; moreover, because thou hast rendered thyself infamous by thy dishonest life and conversation, whereby great peril and scandal doth arise; therefore thy obedience, which yet we never promised thee, hereafter we utterly renounce, and never intend to give thee. And as thou hast openly reported that thou dost not repute us to be bishops, so neither will we for the future esteem thee to be apostolic.—*Vale.*"

In return, Gregory gathered a council in the Lateran, and excommunicated all the members of the synod of Worms, and all other bishops, abbots, or others, who should espouse the emperor's quarrel. He excommunicated the emperor, declared him deposed, and discharged all his subjects from their oaths of allegiance, in a bull full of hypocrisy, lies, and pride, and which seems to exalt St. Peter into the place of Christ.



“ Blessed Peter, Prince of the Apostles, hear me, *your* servant, whom *you* have nourished from his infancy, and have delivered this day from the hands of the wicked, who hate me because of my faith in *you*; you are my witness, *you and our Lady, the mother of our Lord*, and your brother, St. Paul, that *your* holy Roman Church placed me, against my will, in *your* see, and that I had rather died an exile than have raised myself to it by unlawful means or the favour of men. But being, by *your* grace, placed in it, I persuade myself that it pleases *you* that I should rule the Christian people committed to *your* care, and exert the power that God has given to me, as holding *your* place; the power of binding and loosening in heaven and on earth. In this persuasion it is, that, for the honour and defence of *your* Church, on the part of Almighty God, Father, Son, and Holy Ghost, and, by *your* power and authority, I forbid King Henry, who, with an unheard of pride, has insulted *your* Church, to meddle henceforth with the government of the Teutonic kingdom of Italy. I ABSOLVE all Christians from the oath of obedience which they have taken or shall take to him, and forbid any one to serve him as a king;



for he who attempted to lessen the honour of *your* church, deserves to forfeit his own. And, because he has refused to obey, as becomes a Christian, and has not returned to the Lord, whom he has forsaken, by communicating with excommunicated persons, but despised the counsels which I gave him for his welfare, and endeavoured to raise divisions in *your* Church, I now anathematize (that is, curse) him in *your* name, that all nations may know that thou art Peter, and upon this rock the Son of the living God hath built his Church, and the gates of hell shall not prevail against it."

In this excommunication, the head of the Popish Church addresses himself to a dead man; calls the Church that of St. Peter; and, excommunicates the emperor, not from the Church of Christ, but from Popery, which he calls the church of St. Peter. Therefore, upon Gregory's own showing, they have APOSTATIZED from the faith, and are IDOLATERS; and, besides, this pretended successor of St. Peter FORBIDS what that Apostle peremptorily commands,—OBE-  
DIENCE to civil governors.<sup>10</sup>

The thunders of the Vatican greatly alarmed

<sup>10</sup> 1 Peter, ii. 13—17. See also Rom. xiii. 1—8.



the emperor, and also encouraged the disaffected German princes to rebellion, who notified to him that unless he yielded to the Pope and obtained his pardon within the year, that they would abandon him. Unable to contend with this ecclesiastical monster, Henry was obliged reluctantly to comply; and, with the German bishops who had incurred the Pope's displeasure, repaired barefooted to Canusium, a strong castle belonging to a Princess Matilda, with whom the Pope lived *in open adultery*. He imprisoned the bishops, and fed them on bread and water for several days, and then absolved them; but the emperor, with his wife and child, were deprived of their robes, and obliged to stand barefooted and bareheaded, in the depth of winter, at his gate, having no other clothing than a piece of cloth thrown round them. In this manner they stood fasting for four days. On the fourth day the emperor was admitted into the Pope's presence, into whose hands he resigned his crown, and confessed that, should he ever again displease his holiness, he should be unworthy of wearing it for the future. After some severe and unjust conditions, the Pope consented to absolve and dismiss him.



This reconciliation was of short duration; for the Pope, apprehensive that Henry would not keep his conditions, sent a crown to Rodolph, Duke of Suevia, whom he saluted emperor, and absolved Henry's subjects, and excommunicated himself. The crown had this verse inscribed on it:—“*Petra dedit Petro, Petrus diadema Rodolpho.*”

“The Rock to Peter gave this crown and pow'r,  
And with it Peter crowns thee Emperor.”

In the excommunication, the Pope “desires all the world to take notice that it is in the Pope's power to take away empires, kingdoms, principalities, &c., and to give them to whom he pleases.” The Pope's violent proceedings produced a long and bloody war, in which Henry was successful, and Rodolph was killed. Having subdued his enemies, the emperor resolved to chastise the Pope. He summoned a council to meet at Brixia, in the year 1083, which deposed and excommunicated Gregory, as a “*perjured usurper*, sowing discord—causing debates among friends, divorcement among those whom God had joined together—annulling



the lawful marriages of priests, and embroiling the peaceable state of all quiet life."

Gregory excommunicated Henry four times, and as often absolved his subjects from their allegiance; and so intolerable was his insolence and ambition, that Henry deposed him, and appointed Clement III. as his successor; when there were again two Popes or heads denouncing curses, and terming each other *heretics*. The emperor notified his deposition in the following letter: "Henry, king, by divine ordination, to Hildebrand, no longer Pope, but a false monk. You deserve to be thus saluted after introducing, as you have done, the utmost confusion into the Church, and among all orders of men. You have trampled upon the archbishops and bishops, and treated the anointed of the Lord as your vassals and slaves. All this we have borne out of regard to what is due to the apostolic see; but you, ascribing it to fear, have presumed to set yourself up against the royal dignity, and threatened to take it from us, *as if we had received it from you*, and not FROM GOD, *who called us to the throne*, but never called you to the chair; you owe your dignity to *fraud*, to *craft*, and to *money*. Being thus raised to the



chair, you made it your business to sow discord, to disturb the public tranquillity, to countenance disobedience to those whom all are bound to obey. You have not even spared me, though I have been, unworthy as I am, anointed king, and am, according to the doctrine taught by the fathers, to be JUDGED ONLY BY GOD, and can only forfeit my kingdom by apostatizing from the faith. The holy bishops of old did not take upon them to depose the apostate Emperor Julian, but left him to be judged and deposed by God, who ALONE could judge and depose him. Peter commanded all men *to fear God and honour the king*; but you do neither; and your NOT honouring me can only proceed from your NOT fearing God. St. Paul *anathematizes even an angel from heaven who should preach any other gospel*. We therefore command you, struck with this anathema, and condemned by the judgment of all our bishops, to quit the see you have unjustly usurped; let another be raised to the throne of St. Peter, who will not disguise his wicked attempt with the mask of religion, but teach the sound doctrine of that holy apostle. I, Henry, by the grace of God, king, command you to come down from the throne."



Gregory, in turn, anathematized and excommunicated Henry and all his adherents, ABSOLVED his subjects, and forbade them to hold any communication with him.

After this, Clement III. was elected. But Hildebrand would not yield so easily. So there were two Popes at once, each cursing the other to the lowest pit of the infernal regions. Gregory soon after died: the only good thing reported of him was, that on his death-bed he confessed "that it was through the instigation of the devil that he had made so great a disturbance in the Christian world." This infallible monster was the first who openly trampled on the sovereign authority of princes, and laid the foundation of that tyrannical empire which his successors to this day claim. He first compelled the subjection of temporal princes to the Pope, under pretence of their being Peter's successors and Christ's vicars. He first established that doctrine of devils, the *celibacy* of the priests. He first set himself up as God in the temple of God, "being that son of perdition" in whose forehead is written the name of blasphemy, saying I am God, I cannot err;<sup>1</sup> and was a

<sup>1</sup> Rev. xvii. 5.



great promoter of the senseless blasphemy of transubstantiation. He was canonized because he discovered that God's command, *let every soul be subject to the higher powers*, did not extend to Peter and his successors. Although he believed that the corporal body of Christ was contained in the consecrated wafer, yet, asking the wafer a question, regarding his success against the emperor, and it not answering, he threw it into the fire! He who could burn what he believed to be the real "body and blood, soul and divinity, of Jesus Christ," would not be very scrupulous about burning those who deny the divinity of the wafer. Hence burning alive is the usual punishment for denying transubstantiation.

Hildebrand's example has been carefully followed by all his successors. Although Clement III. was set up by the emperor, yet the Roman clergy chose an abbot Desiderius, who took the name of Victor III., which continued the schism, there being still two *infallible* heads. He was *poisoned* in the *Sacrament*, both the administrator and the receiver believing it to be the very body and blood of Christ! He was succeeded by Urban II. in 1087 — Clement



being still living and claiming the Papal chair. He instigated the emperor's son to rebel against his authority. He likewise instituted, 1.—The observation of the canonical hours. 2.—That no bishop should be made but under the name and title of some certain place; hence all the Popish bishops in Great Britain have Greek titles, which is intended to make the world believe that they possess supremacy over the Greek Church. 3.—He ordered that matins and the hours of the day should every day be said. 4.—Every Sunday there should be the mass of our Lady; and the Jewish Sabbath to be turned to her service. “For,” says he, “if we set apart one day in the week to the worship of God, why should we not assign also one day to the honour of God's mother?” He appointed the anthem, “Pray thou, O Mary, for the people, make atonement for the clergy, and intercede for the devout female sex.” 5.—He commanded all the married clergy to put away their wives. 6.—And he decreed it to be lawful for subjects to break their oaths of allegiance to princes who were excommunicated.

Under this Pope commenced the famous crusades against, not only the infidels, but



likewise the Protestants in Piedmont, whose blood cries aloud for vengeance to this day. Being driven from Rome by the faction of Clement the anti-pope, he crossed the Alps, and summoned a council at Clermont, in France, in the year 1095. He preached the necessity of a crusade, and concluded his harangue with, "we therefore release all faithful Christians that shall bear arms against the infidels, of great and wonderful penance for their sins, and receive them under the defence of the Church, and the protection of St. Peter and St. Paul, as true and obedient sons." This liberal absolution was a rare bait in those superstitious days; no penances or conditions were attached, and they were promised unlimited plunder. No less than three hundred thousand men immediately assumed the cross. Urban made other advantages by this job. Such princes as changed their minds and were desirous of staying at home, were absolved on payment of a fine. The Pope, as God's lieutenant, declared himself generalissimo, and by all means *treasurer*. The former title was a mere shadow, but the latter was a substantial good. He continued the persecution begun by Hildebrand against



Henry IV., whom he excommunicated, exhorted his son to rebellion, and actually deposed him.

This mighty emperor was reduced to such poverty that he petitioned the Bishop of Spires, whom he himself had raised, to be admitted to a small place in that church for a maintenance, but which was refused. He died at Liege in the year 1106, of sorrow and want, after he had reigned fifty years, and fought sixty-two pitched battles, and was by far the greatest man, in every sense, of the age in which he lived. His crime was *resistance to Papal encroachments and tyranny*. But Papal persecution was carried beyond the grave. He died unjustly excommunicated; and by Paschal's orders his body was dug up, and lay unburied for five years in a solitary chapel. We have related briefly the persecution of this great prince to show the malice and cruelty of the Pope, who acts not from a sense of justice or religion, but from ambition and avarice.<sup>2</sup> As a sort of retributive justice, Paschal persecuted his son Henry V. much in the same way, and repeatedly excommunicated him. Henry in a manifesto said, "It is apparent that the Popes have no other design but to usurp the Christian

<sup>2</sup> History of Popery, vol. iv. 19—22.



empire, and will never rest till they have brought all power under their yoke; and that in them may be perceived the same rage as was in those that persecuted Jesus Christ; that by their guile when he was young they had armed him against his most dear father, and, having oppressed him, conspired against himself; being arrived at such a *height of impiety as to expect what ever they say should be holden for a law, and that men should even ADORE them as a GOD.*"

Paschal's ambition strengthened and enlarged the Roman see. Countess Matilda, Gregory's paramour, bequeathed Lombardy and Tuscany to St. Peter, that is, to the Pope, who thus acquired a supremacy over Ravenna, which had always contended for an equality with Rome. In consequence of the crusades, he acquired a precedent for usurping jurisdiction within the patriarchate of Syria. Till Paschal's time the Popes had always dated their bulls from the year of the emperor's reign; but he refused that ancient custom of subjection, and dated from the year of his own Popedom. He died in 1118.

Pope Honorius was a great persecutor of the married clergy. In the year 1125, his legate



in England presided at a council where the severest punishments were decreed against those who had wives. After a long harangue on the virtue of chastity, he was himself caught in the act of adultery. But, agreeable to Papal law, such wickedness is lawful, although marriage—God's own ordinance—is not. After Honorius' death there were two Popes, Anaclete and Innocent; the latter of whom set up his infallibility at Pisa. Bernard, one of their saints, writes that "God said to Innocent his anointed, take thine habitation at Pisa, and I will bless it, and dwell there, because I have chosen it." So then, by Bernard's word, the apostolic see was removed *by divine appointment* from Rome to Pisa. Then Rome has lost her primacy, and Pisa must be "the mother and mistress of all churches;" and they ought to call themselves Pisan Catholics, or perhaps Avignon Catholics, instead of Roman; but to such inconsistencies are all human devices subject. Through the emperor's assistance Innocent conquered his rival. He first ordained that the Pope should celebrate mass sitting, who was so far from reverencing man, that he feared he should give too much to God himself. He was the first who was chosen



by cardinals alone, without any confirmation by the emperor.

The horrible pride and insolence of Archbishop Becket is too long a story to be repeated here, as it cannot be briefly condensed; I, therefore, pass it entirely. After the death of Adrian IV., in 1159, there were no less than *four Popes*. The Church of Rome, however, deduce their succession in Alexander III., on whose election he excommunicated and damned all to the lowest pit of hell who should adhere to either of his rivals. They paid each other the same compliments of each stigmatizing the other as Antichrist. What must we think of that religion which had four *infallible* heads at one time, and who mutually excommunicated each other; which among so many was the guide in matters of faith—the judge of controversies—the *vice Deus*—the Lord of lords—the King of kings?

Passing over the flagitious lives of several Popes, we now arrive at the Papacy of Innocent III., who trod faithfully in the footsteps of Gregory VII. He can also boast of the two most signal triumphs over sense and humanity—Transubstantiation and the Inquisition. The blasphemous doctrine of transubstantiation was



first propounded in the year 831. A doting monk of Corby, named Paschasius Radbertus, astonished and shocked the world with a treatise on this subject. Radbert maintained "that after consecration of the bread and wine in the Lord's Supper *nothing remained of the symbols but the outward figure*. Under these the body and blood of Christ *were really and locally present*. He likewise maintained that the body of Christ thus present was *the same body that was born of the Virgin, that suffered upon the cross, and was raised from the dead ;*" and which the Trent creed defines to be *the body and blood, together with the soul and divinity, of our Lord Jesus Christ*. From the period of its being first broached to the year 1215, it was a subject of dispute ; some *infallible* Popes being for it and others against it. But, in the above year, Innocent III. assembled a synod in the Lateran, and there settled it as a fundamental doctrine ; the denial of which incurs the pains of death by fire. The convention of Trent imposes this horrid doctrine as necessary to salvation. By the seventeenth article of her creed, she requires her members to believe, under pain of damnation, " That the whole substance of the



BREAD is turned into the BODY, and the whole substance of the WINE into the BLOOD of Christ; which change the (Roman) Catholic Church calls *Transubstantiation*." In the Popish "sacrifice of the mass," the whole substances of the bread and wine, if we can place any reliance on the evidence of our senses, are NOT turned into the body and blood of Christ; but the contrary, the whole substance of the body and blood of Christ must be turned into bread and wine; for it is evident that, to the sight, and taste, and feeling, the bread and wine remains the same. If every host contains the "whole and entire Christ," as the Trent creed teaches, then our Saviour took himself into his hand, and consequently held himself in his hand, and gave himself from himself; he himself ate himself, and was eaten by his disciples; and his blood was drank by them and by himself, while it was still circulating in his veins!—an absurdity too gross, one would imagine, even for a transubstantialist to believe. His apostles certainly understood him in a figurative sense, when he said, "This is my body." This bread *signifies* or *represents* my body—which had not at that time been broken, nor his blood shed. The bread and the



cup are offered up to God as the *symbols* or *representatives* of the body and blood of Christ; so that our bodies are united to and nourished by his body, which He offered up to God the Father under the SYMBOLS of BREAD and WINE. As well might the Papists understand a REAL death to be meant, when St. Paul says,<sup>3</sup> “BURIED with Christ in baptism;”—or, with Nicodemus, when Christ spoke of regeneration in baptism, should understand a real entering again into the womb;<sup>4</sup>—or a literal vine, when our Lord said, “I am the VINE;”—or that the Church, which he called his BODY, is transubstantiated into his “body and blood, soul and divinity;”—which are all figurative expressions.<sup>5</sup>

The council of Trent decreed that, “if any man shall say that, in the holy sacrament of the Eucharist, Christ, the only Son of God, is not to be adored, even with the external worship of Latria, and, consequently, that he is not to be worshipped upon any festival solemnity, and that he is not to be carried about in processions, or

<sup>3</sup> Coloss. ii. 12.

<sup>4</sup> St. John, iii. 5.

<sup>5</sup> See this subject conclusively argued in “An Essay on Transubstantiation, by a Country Divine, 1688,” republished 1836.—Groombridge.



that he is not to be set forth before the people, that he may be **ADORED** by them, and that those who do adore him are idolaters, **LET HIM BE ACCURSED.**" It is evident, from this, that the Papists are idolaters. They worship the sacramental bread, and they not only worship this morsel of bread, but they **EAT** it at the same time; and believe that it is the very living "body, soul, and divinity," of the man Christ Jesus, which hung upon the cross, and is now in heaven, at the right hand of God, making continual intercession for his Church.

The worship of the sacramental bread naturally followed the monstrous doctrine of transubstantiation, which miracle has performed its own share of miracles. A Saint Malachy is said to have received the power of working miracles, in order to convert the Irish to the discipline and canons of the Church of Rome. "One of these miracles was the punishment, by sudden death, of a man whom the saint could not convince of the *corporeal presence* in the sacrament. The foundress of the reformation of the barefooted Carmelites, in her work called the *Way of Perfection*, declares "that our Lord was many



times pleased to *let her see him in the sacred host*. In particular, going one day to receive the blessed sacrament, *she saw him in great majesty in the HANDS of the Priest*, in the host which he was going to administer to her. This barefaced lie corresponds exactly with the assertion of the Popish priest at the late Clare election: "How can you expect," says he, "that the priest who visits you in your dying moments, *with your God between his fingers*, can hold out a hope of forgiveness to the man who votes for the man who swears that his religion is damnable and idolatrous?"

In addition to holding his God in his hand, the priest will turn him through a windmill. Burnet informs us he saw it done at Worms: "I had a mind," says he, "to see a picture that, as I was told, is over one of the Popish altars in Worms, which one would think was invented by the enemies of transubstantiation, to make it appear ridiculous. There is a windmill, and the Virgin throws Christ into the hopper, and he comes out at the eye of the mill, all in wafers, which the priests take up and deliver to the people," who believe it to be the very "body



and blood, soul, and divinity, of our Lord Jesus Christ.”

These *god-eaters* fall down and worship the wafer, consecrated by these words, “*Hoc est enim corpus meum.*” They adore it with the highest degree of worship, which is due to God alone, singing,—

“Plagas, sicut Thomas, non intueor;  
Deum tamen meum Te confiteor.

“Wounds, as Thomas did, I do not see;  
Yet do I confess Thee my God to be.<sup>6</sup>

They also prostrate themselves before the cross, and adore it, as being worthy to bear the Talent of the world: “*O crux<sup>7</sup> benedicta, quæ sola fuisti digna portare Talentum mundi.*” It is one of the many relics which they adore, salute, and pray to. They even trust their eternal salvation to it, crying, <sup>8</sup> “Hail, O cross, *our only hope*; in this time of passion, increase thou to the godly righteousness, and unto sinners give pardon.” “*Save thou the company gathered together in thy praises.*” In showing the cross,

<sup>6</sup> Rhythmus S. Thomæ ad Sacr. Eucharis.

<sup>7</sup> Officium S. Crucis.

<sup>8</sup> Brev. Rom. Sab. in hebdom. quadra. ges.



they say :—" Behold here the wood of the cross ; come, let us worship it." Also, " Thy cross do we worship, O Lord." Aquinas says " that the cross ought to be worshipped with the same honour as God himself." This they do especially on Good Friday. They prostrate themselves on the ground, and offer gifts unto it. On that day the cross is veiled, and discovered gradually to the people. First, one arm is exposed, then another ; and at each time the priest says, *Behold the wood of the cross ;* to which the people reply, *Let us worship.* Then the priests, and afterwards the people, approach, and on their knees worship the cross with the highest degree of worship. They fix their eyes and compose their whole minds to honour and worship the visible image. They take away entirely the honour and worship due to God. In affliction they cry out, " O my Lady of Pillar," or, O my Lady of Mountserrat ; O St. Elimus, O St. Blas, O St. Anthony, &c., save me. But of God and Christ there is no remembrance. If they hear any one call on God or on Jesus Christ, they consider him a heretic. Among the multitude of their heathenish mummeries, it is astonishing that they have forgot to adore and consecrate



the *lips* of Judas Iscariot, for betraying his Divine Master with a kiss.

It is a tenet of the Church of Rome, that the INTENTION of the officiating priest is necessary for the consecration of the bread and wine. So that, if the priest is careless, and does not intend to consecrate the elements, there can be no transubstantiation. Of course, their worshipping the host is not the adoration of the body and blood, soul, and divinity, of Christ, which they suppose is present in the host, but of the simple bread, which for want of the *intention* of the priest has not been transubstantiated. Therefore upon every principle of common sense it is IDOLATRY more gross than the heathen were guilty of. They carry this doctrine of intention on the part of the priest to all their seven sacraments, which makes the salvation of the people depend upon the *will* and *pleasure* of the *priest*, and leaves them in a state of inexpressible doubt and anxiety, because no man can be sure whether he has ever received any of the sacraments.<sup>9</sup>

The accursed and blood-stained Inquisition owes its origin to Innocent, which he instituted for the extirpation of the Albigenses; a body of

<sup>9</sup> See Essay on Transubstantiation—*passim*.



Christians who inhabit the valleys of Piedmont, and NEVER acknowledged the Pope's supremacy. They *separated* from the Roman communion in the time of Constantine, when Sylvester, the Roman bishop, first united the secular with the spiritual character. The business of this infamous court is to search for, try, and condemn heretics, or offenders against the *Pope's supremacy* and *the corporeal presence* in the Eucharist. It is called the *Holy Office*, and its officers are termed *Familiars*, of which the Pope is supreme head and lawgiver, and it is said to be his principal supporter.

This tribunal is entirely formed upon ecclesiastical ideas and principles. It was erected, supported, and regulated by the authority of Popes and the canons of councils, and is almost wholly under the management of priests and friars, and affords therefore one of the most decisive and unequivocal proofs of the *true spirit and genius* of the Romish religion. There were some very severe laws early made, by the imperial authority, for punishing the crime of dissenting from the Romish religion. These, however, were deemed either too mild and insufficient for restraining the supposed evil, or were not so



carefully and vigorously executed as the interests or sanguinary wishes of merciless ecclesiastics required, and they ceased not till they had such delinquents wholly delivered up to their own will and power, and had usurped a jurisdiction over their persons, lives, and fortunes, independent of the civil authority, to which they left nothing but the drudgery of executing their iniquitous acts. As this court claims and exercises a coercive power, it is another evidence of the temporal dominion arrogated by the Pope, and of his encroachment upon the rights and province of the civil magistrate. It is indeed Rome's masterpiece of craft, cruelty, tyranny, and injustice—an invention calculated for the suppression at once of religion and truth, liberty and knowledge, innocence and virtue, and which could proceed only from that wisdom *which is earthly, sensual, devilish!*

Innocent III. gave an inquisitorial commission to one Rainerius, to force heretics to return to the unity of the Popish faith, and to punish the contumacious with all *canonical pains*. Immediately after, the power of Inquisitor-general was committed to Dominic, and the order of preaching friars, in whose hands it has chiefly



been entrusted ever since. This Spaniard was a fierce and cruel bigot, and was preferred to the office of inquisitor because of the flaming zeal and bloody disposition whereby he distinguished himself against the persecuted Albigenes, for which kind of virtue and sanctity he was afterwards canonized. His mother was said to have dreamed, before his birth, that she was pregnant of a whelp, carrying in his mouth a lighted torch, who should put the world in an uproar, and set it on fire. This he fully verified by his incendiary sermons, and the wars, fires, and faggots, which he kindled in various parts.

The councils convened about that time, by their decrees, established the Inquisition, and gave it its settled laws and form. The council of Thoulouse, in 1229, was almost wholly employed in regulating the procedure of inquisitors. Pope Gregory IX., in 1235, caused a collection of decretals to be published, in which were contained many extraordinary canons *De modo Inquisitionis*. The Emperor Frederic II. authorized the Inquisition, by the most severe edicts, which were approved and ratified by Honorius IV. and other Popes. The Earls of Thoulouse,



and other princes, were forced to become the supporters and blind executors of the inquisitors' sentences. The Popes laboured to increase the inquisitors' powers, and to invest them with perpetual power to administer judgment in their name, independent of all others. Thus supported, they soon began to enrich themselves with the spoils, and to satiate themselves with the blood, of condemned innocents, and to exercise the most unlimited tyranny, to the terror of all sorts of persons. In Thoulouse they excited such abhorrence and indignation that the people rose against them, destroyed their houses, burnt their papers, and banished them from the city, with all who favoured them. There were tumults, on the same account, in Marseilles, Milan, Florence, Placentia, Genoa, &c. Yet the Inquisition continued to flourish, and was settled in almost every country where Papal authority could introduce it. It was early established in Arragon, and some provinces of France and Germany. It was introduced into Italy in 1251. It was admitted into Venice under Nicholas IV., with some restrictions. Before the end of the 12th century, it had made its way into Paris, Sardinia, Servia, Austria, Hungary, Poland,



Dalmatia, Bohemia, and even into Syria and Palestine. It was set up in Castile, and afterwards in the whole kingdom of Spain, by Ferdinand and Isabella, upon the expulsion of the Moors, by the authority of Pope Sixtus IV., and extended as far as the Indies.

It has raged with greater fury in Spain and Portugal than any where else. At one time, in one of those horrid butcheries called *autos da fe*, 800 unhappy victims were burnt at Seville at one time. In 1550, Charles V. settled the Inquisition in the Low Countries, which was confirmed by his son Philip in 1559, and was the principal cause of the revolt of the United Provinces, and their subsequent loss to the crown of Spain. Henry II. supplicated the Pope to establish that bloody court in France, as the most effectual remedy against heresy. His *Holiness* accordingly issued a bull for its erection; but the Parliament of France vigorously opposed the measure, and saved their country from its tender mercies. Bloody Mary intended to have introduced the Inquisition into England. But that cruel persecutor's life was happily shortened, after she had burnt hundreds of innocent people. Many thousands were tortured to death in the dungeons



of the Inquisition during the pontificate of Pius IV., who earnestly recommended it, on his death-bed, as *the* CHIEF SUPPORT *of the Popish Church*, and the surest way of converting heretics. This cruel tribunal still preserves its authority and power in the Pope's territories; and in the Peninsula it has been re-established in all its native terror since the restoration of Ferdinand VII. *Autos da fe* are still performed in Spain, to the terror of heretics, and the edification of the worthy virgin-worshippers.

The familiars of this cruel court are dispersed in every direction. They impress such horror that none, when arrested, dare to make the slightest resistance, or attempt to escape when seized by these ministers of cruelty. The father must deliver up his children, and the husband his wife, without daring even to murmur. The devoted prisoners are placed separately in small cells, from whence they are conducted into the dismal court of the Inquisition, to be interrogated. They are never accused of any crime, but are interrogated upon the pretence that the conscience of the party will be a sufficient accusation of his guilt, and, therefore, demand of what he judges himself to be guilty. When



any one is arrested, his friends and relations consider him as a dead man, and wear mourning for him, as if they had actually consigned him to the tomb. Judgment is pronounced once a year, and the accused are delivered over to the secular arm. At same time the inquisitors, with the most disgusting hypocrisy and affectation of lamb-like meekness, beseech the civil magistrates to show mercy to those unfortunate victims whom *they themselves have delivered to be consigned to the flames*. Were the civil magistrates to show mercy, they might expect a similar fate for themselves. Where *hundreds* were slain in the persecutions of *Pagan Rome*, MILLIONS have been slain by the sword and the fagot, by the savage ferocity and bloodthirsty spirit of *Papal Rome*. “Who,” says Bishop Newton, “can make any computation, or even frame any conception, of the numbers of pious Christians who have fallen a sacrifice to the bigotry and cruelty of Rome? In the war with the Albigenses and Waldenses there perished, of these poor creatures, in France alone, *one million*. From the first institution of the Jesuits, to the year 1580, that is, little more than *thirty years*,—*nine hundred thousand* orthodox



Christians were slain. In the Netherlands alone, the Duke of Alva boasted that, within a *few years*, he had despatched to the amount of *thirty-six thousand souls*, and those all by the hands of the common executioner. In the space of scarce *thirty years*, the Inquisition destroyed, by various kinds of tortures, *one hundred and fifty thousand Christians.*"

This blood-stained tribunal makes more hypocrites than true Christians;—it is the grand supporter of superstition and idolatry—and an effectual curb upon civil and religious liberty. If a man only speaks lightly, or jests with any of the Popish constitutions, he subjects himself to inquisitorial cruelty. And if any man should teach his children the Lord's Prayer, the Creed, or the Ten Commandments, in the vulgar tongue, he would be guilty of a capital offence, to be expiated only by the FIRE. For this very crime, seven individuals were *burnt alive* at Coventry in the year 1519. Compare this system of keeping the people in ignorance with the practice of the Church of England, which commands her members to "read, mark, learn, and inwardly digest" the Holy Scriptures. And, lest they should neglect this important



duty at home, her ministers read in the ears of the people, every Sunday, the Lord's Prayer, the Creed, and the Ten Commandments, besides four chapters of the Old and New Testament, in the vulgar tongue.

In the court of the Inquisition, whether the accused speak, or whether they keep silence, they are nevertheless judged—their confession is a conviction—their silence, or denial, is esteemed impenitence and obstinacy, and they are accordingly subjected to the TORTURE. There are five degrees of torture:—First, being threatened to be tortured; secondly, being carried to the place of torture; thirdly, by stripping and binding; fourthly, being hoisted up on the rack; and, fifthly, SQUASSATION. The victims are stripped without regard to humanity or decency. Men and women, and even the most modest and delicate virgins, are stripped entirely naked. SQUASSATION is performed by tying the prisoner's hands behind his back, and attaching a heavy weight to his feet. A cord and pulley are then fixed to his hands, and he is drawn up to the ceiling—the room being extremely lofty—till his head touches the pulley. He is kept hanging in this manner for some



time, that, by the great weight hanging at his feet, all his joints and limbs may be dreadfully stretched. Then, on a sudden, by slackening the rope, he is dropt with a jerk, yet not so far as to touch the floor. By this dreadful motion his arms and legs are dislocated, and the most exquisite torture is inflicted by the shock which the sudden jerk gives to the whole body.

The method of torture will be best understood by a description of the cruelties practised on individuals, whose history has been detailed by Philip-a-Limborch. Isaac Orobio, a Jew, and medical practitioner, gave the following account of his sufferings:—After three years confinement, he was conducted one evening to a large under-ground room, arched, and the walls covered with black hangings. The place was illuminated by candles placed in candlesticks fastened to the walls. At one end of this terrible place sat the inquisitor with a notary at a table, who admonished him to confess the truth, at the same time protesting that the *holy* office would be innocent of his blood should he expire under the torture. When he had said this, the familiars stript the poor Jew naked,



then put a linen garment over his body, and drew it so very close on each side as nearly squeezed him to death. When he was almost dead, they slackened at once the sides of the garment; and after he began to breathe again, the sudden alteration put him to the most intolerable anguish and pain. They next tied his thumbs together with small cords, so tight as to make the extremities swell, and the blood to gush out from under the nails. After this he was placed with his back against a wall, a little elevated on a bench. Small pulleys were fixed in the wall, through which cords were drawn and fastened round his body, but chiefly round his arms and legs. The executioner drew these ropes with great violence, squeezing his body, hands, and feet, tight against the wall. This inflicted the most excruciating torment, and seemed to him as though he was dissolving in flames. In the midst of these torments, the executioner drew the bench from under him, when the miserable victim of priestly cruelty hung by the cords without support, the weight of his body drawing the cords tighter, and increasing his agonies. This torture was succeeded by another. An instrument like a small ladder,



two upright pieces of wood, with five cross bars, sharpened at the edges, was placed over against him, and, by means of machinery, struck with violence against his shins, so that he received upon each of them five severe blows at once, which occasioned such exquisite pain that he fainted away. After he recovered, the torturer tied cords about his limbs, and then putting those ropes about his own back, which was well defended with leather to preserve him from injury, and placing his feet against the wall, and throwing his body backwards, he drew the cords with his whole strength, till they cut through the miserable Jew's flesh to the very bones. This last torture was repeated *three times*, the cords being placed about an inch apart from the former wounds, and drawn with the same violence. He was afterwards discharged, and banished the kingdom of Seville for ever.

The wooden horse is another species of torture. It is made hollow like a trough, to contain a man lying on his back at full length. About the middle there is a round bar laid across, so that the victim lays upon the bar instead of the bottom of the trough, with his feet considerably



higher than his head. Small cords are then placed round his arms, thighs, and shins, at proper distances from each other, which are drawn by screws so hard that they cut into the bone, and are buried in the fleshy parts. As if these were not enough, the torturer throws a thin cloth over his mouth and nostrils, so as nearly to prevent his breathing, while a small stream of water falls from a great height into the unhappy wretch's mouth, so that it is next to impossible to breath, his mouth being filled with water, and his nostrils covered with the cloth. When this cloth is drawn out of his throat from time to time to answer the questions, it is followed by blood, and he feels as if his bowels were pulled out of his mouth.

The torture called *the fire* is a large chafing-dish full of burning charcoal. This is held close to the soles of the tortured person's feet, which they carefully baste with lard.

William Lithgow, an Englishman, was arrested as a spy in Malaga, a city of Spain. Being an English Protestant, he was delivered to the Inquisition, and then condemned to be burned at Granada, for impugning the worship of the Roman goddess, the Virgin Mary. Pre-



viously he was exposed to the most cruel torments on the wooden horse, already described. He was then carried privately to Granada to be burnt at midnight, and his ashes to be scattered to the four winds of heaven. When night approached, his fetters were knocked off, and he was then stript naked, placed on his knees, and his hands forcibly held up. Then, opening his mouth with iron instruments, they filled his belly with water till it ran out of his mouth. They next tied a rope hard about his neck, and in this condition rolled him seven times the whole length of the room, till he was nearly strangled. After this they tied a small cord about both his great toes, and hung him up thereby, with his head downwards. They then cut the rope about his neck, letting him remain in that position till all the water discharged itself out of his mouth. He was taken down almost dead, when they again put him in irons. Beyond all expectation, and by a singular accident, he recovered, and was delivered from the fangs of the inquisitors.

Donna Johanna Bohorques was arrested on the confession of her sister, who had been tortured, that she knew of her holding Protestant principles. She was then six months advanced



in pregnancy—and thrown into one of the common dungeons, where she was delivered of a child, and received no assistance except from a young woman who was confined in the same cell on a charge of Lutheranism. The child was taken from her eight days after its birth. Soon after, the young woman was tortured, and returned to the dungeon with dislocated limbs. Donna Johanna, still feeble, had to repay her benevolent nurse's former friendly attentions. Before her health was established, she too was subjected to torture. Her enfeebled frame sunk under its cruel sufferings. A blood vessel broke while she was on the rack, and in two days she was delivered by death from farther torture. After perpetrating this cruel murder, she was declared *innocent* at the ensuing *auto da fe*.

“That you may have the perfect modern practice,” says Limborch, “observe that, when the court orders, let him be interrogated by torture,—the person is hoisted up, but not put to the squassation. If the court order, let him be tortured,—he must then undergo the squassation once, being first interrogated as he is hanging on the rope and engine. If it orders, let him be well tortured, then he must suffer *two* squassa-



tions. If it orders, let him be severely tortured, he must suffer *three* squassations, *at three different times, within an hour*. If it says very severely, then it must be done three times, with cords twisted round the wrists and ancles, and weights at the feet. But when it says very severely even unto death, then the victim's life is in imminent danger."<sup>10</sup>

Another method of torture is called the *Veglia*, an instrument something like an anvil, with an iron spike ending on the top in a *die*. A pulley is fixed at each corner of the room, through which ropes are drawn. These are fastened to the wrists and ancles of the unhappy being under torture, and twisted so hard as to cut to the bone. He is then hoisted up, and lodged with his back bone upon the die, which works into the bone, as his weight rests upon it. He is tortured in this ingenious manner for *eleven hours*, unless he confesses in the mean time. Nevertheless the torture is continued, till he confesses also the *will* or *intention* as well as the *fact*.

But the Inquisition is itself a scene of the

<sup>10</sup> Limborch's History of the Inquisition.



most flagitious wickedness as well as cruelty. The Lord's inquisitors make their palaces seraglios, and tear thousands of innocent maidens annually from their parental roofs, under pretence of heretical pravity; but, in reality, to gratify their own lusts and licentiousness.

Gavin, in his *Master Key to Popery*, relates a story of a noble Spanish lady, who was carried off at the age of fifteen from her father's house at midnight, under the charge of heresy, by Don Francisco Torrejon, an inquisitor of Saragossa. She was detained in concubinage there eighteen months, and escaped when the French army, in the war of the succession, in the year 1706, sacked and pillaged that den of iniquity and cruelty. The French officers made prize of the beautiful women found there, and carried them along with them. Madame Faulcaut, for she married the French officer who liberated her, relates that, when she was brought into the Inquisition, she expected nothing but death in the most terrific form. She was, however, surprised at being placed in a "noble room, well furnished, and an excellent bed in it." Here she was alternately coaxed and terrified by the female housekeeper. In order to dispose her to



accept of Torrejon's embraces, she conducted her into the torture room, and assured her that the torture of the "dry-pan" awaited her if she did not gratify the *holy* inquisitor's desires. The "dry-pan and gradual fire" are for those who oppose the *holy* father's will and pleasure. They are put naked and alive into the pan, and, the cover of it being locked, the executioner first puts a small fire, and gradually augments it, till the body is reduced to ashes. Thus tutored and terrified, she "forgot the guide of her youth," and became one of the mistresses of Don Francisco. After some months she was placed in a cell along with Donna Leonora, another of his victims, who gave her the following account: "When any of the *holy* fathers has a mind for any of his slaves, the house-keeper comes for her at nine o'clock, and conveys her to his apartment; but, as they have so many, the turn comes, may be, once in a month, except for those who have the honour of giving them more satisfaction than ordinary; those are sent for very often. Some nights the house-keeper leaves the door of our room open, which is a sign that some of the other fathers have a mind to come that night; but he comes so silently



that we do not know whether it is our own patron or some one else. If any one happens to be pregnant, she is removed into a better chamber, and sees no one till she is delivered. The child is taken away, and we know not what is done with it.<sup>1</sup> If any one happens to be troublesome, she is bitterly chastised, so that we live in continual fear. I have been six years in the Inquisition, and was fourteen years old when the Familiars took me from my father's house; and I have had one child. We are, at present, fifty-two ladies, but I have known as many as seventy-three; and the three colours of our clothes are the distinguishing tokens of the three holy fathers. The red silk belongs to Don Francisco, the blue to Don Guerrero, and the green to Don Aliago. We lose every year seven or eight of our number, but we do not know where they are sent; but, at the same time, others are constantly being added. Our continual torment is, to think that, when the holy fathers are tired of one, *they put her to death*; for they will never run the hazard of their infamy being discovered, by suffering any of us to leave the house; so, though we cannot oppose their com-

<sup>1</sup> For satisfaction on this point, *vide* Maria Monk's story.



mands, and therefore commit so many enormities, yet we still pray to God *and his blessed Mother* to forgive us, since it is against our wills, and to preserve us from the most cruel deaths in this house, that we are guilty of them.”<sup>2</sup>

All true Protestants are under great obligations to the reverend gentlemen from Ireland, who so ably exposed the wretched system of Romanism in that kingdom. It appears from Dens’ Theology, as cited by them, that the most intolerant doctrines are there taught. That they consider Protestants as heretics, we have always known. The words are convertible terms. Protestant means heretic, and heretic means Protestant. They assert that Protestant baptism brings us under the power and dominion of Rome; and, therefore, it is the duty of that church to compel us, by such punishments as have been detailed above, to return to Popery. So far from granting us toleration, they reckon it a duty to exterminate our religion entirely. “Although heretics (Protestants) are without the Church, nevertheless they remain, by reason of baptism, subject to the Church, whence she *justly seizes them as deserters* from the camp of

<sup>2</sup> Master Key of Popery.



the Church, and so they are under the obligation of returning.”—“They are made by baptism subject to the Church (of Rome), and they remain personally subject to the Church where-soever they may be.”<sup>3</sup>—“The rights of unbelievers, namely, of pagans and heretics, are *not* in themselves *to be tolerated*, because they are so bad that no truth or utility can from them be derived to the good of the Church, except that some greater evils might accrue from some other source, or some greater good be prevented.”—“Heretics are to be deprived of Christian burial. Their temporal goods are for this very cause to be confiscated. Finally, they are also justly to be afflicted with other corporal punishments (squassation and else), as with exile, imprisonment, and death.” Hence it is evident that it is only the want of power and not of will, that the Inquisition does not do its cruel work in Ireland at this day.

Innocent III. was a most imperious and ambitious Pope; and brought all the evils of rebellion and bloodshed on England in King John's days. For asserting his just prerogative of appointing the Archbishop of Canterbury, he

<sup>3</sup> Dens' Theology, Vol. ii. 114, 289.



excommunicated him and laid the whole kingdom of England under an interdict, which lasted six years. Unable to struggle against the Pope and his rebellious barons, John complied with the infamous usurpation of Rome, "That he should yield up both his kingdoms, and, for the time to come, hold them as FIEFS of the Roman see, paying yearly for England the tribute of 700 marks, and 300 marks for Ireland." In consequence, he took the crown and regalia, and laid them at the legate's feet publicly in the church of Dover, and did homage to Innocent, by proxy of his legate, for the kingdoms of England and Ireland. When Hildebrand made a similar demand of William the Conqueror, that high-spirited monarch replied that he "held his crown from *God only* and his own sword." The legate compelled the pusillanimous John to subscribe a charter of resignation of his crown and dignity, declaring "That, if he *or any of his successors* should deny that submission without repentance, they should forfeit their right to the kingdom, confirming all by an oath of vassalage, swearing to be faithful to God, to St. Peter, and the holy Roman Church, and to his lord Pope Innocent and his Catholic successors ;



that he would neither in deed, word, consent, nor counsel, do any thing to the prejudice of his life or limbs, but do what in him lay to discover and prevent all harms and wrongs; that he would keep the secrets which the Popes should entrust to him; and that he would defend the patrimony of St. Peter, especially the kingdoms of England and Ireland, against all opposers whatsoever."

An interdict is the most cruel and unjust species of tyranny the Romish Church employs to extend her dominion, and bind the unwilling necks of princes and people to the anti-christian usurpation of her blood-thirsty HEAD and persecuting priests. These have, upon all occasions, shown themselves prompt to execute all their imperious master's commands, however tyrannical and unjust. Indeed, in the execution of an interdict, their obedience to the Papal mandate is absolutely necessary, as, without that, it could not be carried into effect. It deprives at once the parish, city, province, or kingdom, subjected to its curse, of the use and benefit of all the ordinances of religion. The church doors are shut,—the administration of the sacraments are prohibited,—the churchyards



are closed,—Christian burial is denied to the dead, who are buried in the highways and ditches, with the “burial of an ass,” that is, *without any religious ceremony*,—the altars are stript of their ornaments—public prayers, masses, and marriages, are stopt—and even confession and absolution cease, and the church bells are not rung. The innocent are involved with the guilty, and the people are made to suffer inconceivable hardships, as a punishment for the *presumption* of their governors in defending them from the encroachments and tyranny of the blood-stained see of Rome. Princes, under the scourge of this infernal engine of tyranny, have had the greatest difficulty in maintaining their just authority. Among other evils, an interdict is generally either preceded or followed by excommunication, which sets the people loose from all government, and absolves them from their allegiance, producing anarchy and confusion, tumults and rebellions. An excommunication is generally accompanied with the damnable exhortation to the people to rebel, and to depose and murder their princes. Many instances of the deposition of princes by the Popes might be adduced, and of their murder by his authority,



or at least with his privity and consent, but history is full of them. Cardinal Perron maintained that, when a prince is excommunicated, his subjects were obliged not only to assassinate him secretly, but to make open war against him. This he asserted is *agreeable to the Romish religion*, and that if this doctrine were not faithfully acknowledged and acted upon, that the Church of Rome would become schismatic, and even heretic. Hence it is evident that a Papist cannot be a good and loyal subject to his natural prince; because he has an ulterior allegiance which he considers more imperative, and to which he is bound under pain of DAMNATION. Popery is an *imperium in imperio*. It is impossible that a Papist can serve two masters, for their commands are almost always diametrically opposed to each other; and experience shows that the bondage of the FOREIGN is, in all cases, preferred to the lawful and just commands of the natural sovereign.



### CHAPTER III.

Pope's Titles.—Polytheism revived.—Image worship decreed and maintained.—Virgin Mary worshipped.—Form of Prayers to her, &c.—Rosary of the Virgin.—Indulgences.

BONIFACE III. was the sixty-seventh Bishop of Rome; but he was the *first* Pope. There was no such thing as a Papal supremacy before his time; and the history of his successors, to the famous Hildebrand, is a continual struggle for power over the Western Church. They were the most wicked of men, and disgraced by the commission of every crime. They not only were guilty themselves, but they encouraged crimes in others, both by precept and example. The progress of vice among the subordinate clergy was deplorable. No degree was free from the contagion. The monastic orders, from their seclusion and congregating together in large bodies, were perhaps the worst. In their con-



vents there was little else to be seen than ghostly ambition, insatiable avarice, pious frauds, intolerable pride, and a supercilious contempt of the natural rights of the people, with many other vices still more enormous.<sup>4</sup> The most implacable hatred existed between the regular and the secular clergy. At last the Popes exempted the monks from the jurisdiction of the bishops in whose dioceses they resided. In return for this important service, the monkish orders devoted themselves entirely to exalt the power and wealth of the Pope. They represented him as a sort of god to the people, and indeed the Popes soon assumed that title to themselves. This immunity was the source of much of the vice with which the monastic orders were afterwards so justly charged. They gained a prodigious power over the laity, partly through the favour of the Pope, and greatly through hypocrisy and cant.

The sure word of prophecy has warned us that the blasphemous assumption of the name and attributes of the Most High would characterize the latter days. "For that day (the general judgment) shall not come, except there come a

<sup>4</sup> Mosh. Eccl. Hist.



falling away first, and the man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God.”<sup>5</sup> This prophecy can be applied to none but the Pope. Divine honours are paid to him on the altar. On the day of his election he is placed on the altar; then the bishops, cardinals, and others, proceed to the ceremony called “*Venite, adoremus*, O come, let us adore him.” They prostrate themselves before him, kiss his feet, and worship him. At his coronation, when the triple crown is put upon his head, these words are used: “Receive this diadem, adorned with three crowns, and know yourself to be Father of princes and kings, Governor of the world, and Vicar upon earth of our Saviour Jesus Christ.”<sup>6</sup> They call him *Our Lord God the Pope—another God upon earth—King of kings—and Lord of lords*. This is not a casual compliment, but a regular title. *Dominus noster Deus Papa, Our Lord God the Pope*, is regularly applied to him by the canonists. This blasphemous title was given to him in the fourth session of the Lateran

<sup>5</sup> 2 Thess. ii. 3, 4.

<sup>6</sup> Rom. Pontificat.



council. He calls himself Christ's successor, as if he had deposed Christ from the government of his Church; for none can be called a king's successor whilst that king continues his regal office. He is called *God on earth* by Albanus.<sup>7</sup> He is styled *Lord of things celestial, terrestrial, and infernal*, by Antoninus, Archbishop of Florence. Pope Paul V., who died in the year 1621, ordered his picture to be placed before the title of several books that were dedicated to him, on which was this inscription: "*Paulo V., Vice-Deo;*" To Paul V., a *Vice-God*. It has been remarked that the *numeral* letters in the Latin inscription correspond to 666, the number of the beast.<sup>8</sup> Pope Sixtus IV. suffered the following blasphemous distich to be inscribed on a triumphal arch erected in his honour:—

"Your breath's an oracle that governs all  
The world; *you God on earth we justly call.*"

It requires little penetration to see how exactly the word of prophecy has been fulfilled in the Pope. "The other divine titles," says Mr. Whitaker, "by which that man of sin, the

<sup>7</sup> De Potest. Papæ, Part I. No. 22.

<sup>8</sup> Rev. xiii. 18.



apostate Bishop of Rome, suffers himself to be hailed, are—*Our most holy Lord—Our Lord God the Pope—his divine majesty—the victorious God and man in his see of Rome—Deus optimus maximus, the best and greatest God—Vice-God—named God by the pious Emperor Constantine, and adored as God by that emperor—the Lamb of God that taketh away the sins of the world—the most holy who carrieth the Most Holy.*” The Romanists assert that *the Pope is God, and God is the Pope.* Cardinal Bellarmine maintains that if the Pope commanded us to practise vice and shun virtue; that men are obliged, under pain of eternal damnation, to act accordingly. This he says, “*is the very foundation of the Christian religion; to deny which is not only a simple error, but a damnable heresy.*” Lord Littleton observes, of the age of Henry II. of England, “that those times thought it no blasphemy to give to *the Pope* the honour of God.” He cites an instance of this blasphemy from a curious letter of the turbulent Becket, Archbishop of Canterbury, in which he implores the *Pope’s aid* in phrases of Scripture appropriated to *God.* “Rise, Lord, and delay no longer; let the light of thy countenance shine upon me; save us, for we perish;



not unto us, O Lord, not unto us, but in the name of our Lord Jesus Christ, make unto us a great name." These words were all addressed to the Pope. What Christian ears can endure such blasphemy! A story illustrative of this impious idolatry is told by Baronius, cited by Whitaker. In the year 1162, "when Pope Alexander made his first entrance into Montpellier, among the Christian nobility that attended him on his way in a solemn procession there was a Saracen prince or emir, who reverently came up to him and kissed his feet, he being on horseback, then knelt down before him, and, bowing his head, *adored him as the holy and good God of the Christians.*" "He does not tell us," says Whitaker, "that Alexander in any manner reproved him for his blasphemous error; but, on the contrary, takes notice that he showed him extraordinary kindness; and adds that all who saw it were filled with great admiration, and applied to the Pope the words of the prophet David: *all the kings of the earth shall worship him, and all nations shall serve him.* Thus, in that age of ignorance and credulity did superstition *even deify the Bishop of Rome*: but it is a still more shocking impiety, that a learned cardinal



who lived in the seventeenth century should relate such a fact, without expressing the least disapprobation of it; nay, rather, with an air of complacency and applause." "Even to this day the Romanists continue the blasphemous practice of calling the *Pope the Lord God*, as appears from a confession of faith found in the pocket of a priest during the late rebellion, and reported by Sir Robert Musgrave."<sup>9</sup> Here then is the fulfilment of St. Paul's prophecy, to the very letter.

After such blasphemous idolatry, given and accepted, it need excite no surprise that the invocation of angels and saints in the Church of Rome makes up the chief bulk of their devotions. They adore the images and relics of saints departed—pieces of their bodies, and of their vestments even, to which they attribute great miracles, and esteem them means of grace. They have expunged the second commandment entirely from the decalogue. Their second commandment is, *thou shalt not swear*. In their litany there are no less than fifty-three saints, men and women, invoked to "*pray for us*." Besides angels and archangels—the holy orders

<sup>9</sup> Whitaker's Comment. pp. 273, 274, 357.



of blessed spirits—patriarchs and prophets—apostles and evangelists—the disciples of our Lord—the holy innocents—bishops and confessors—holy doctors—priests and Levites—monks and hermits—holy virgins and widows—and all ye saints of God, “*make intercession for us.*”<sup>10</sup>

Dr. Maclaine, the translator of Mosheim, says that “Here (in the Pantheon) Cybele was succeeded by the Virgin Mary, and the Pagan deities by Christian martyrs. Idolatry still subsisted; but the objects of it were changed.” The ancient Pantheon was formerly the sink of all the abominations of Paganism; soon after the assumption of the Papal supremacy, this heathen temple was restored to its original use. “The mediatory demons of corrupted Christianity occupied the vacant places of the mediatory demons of the Gentiles; and, instead of Jupiter and his kindred deities, the virgin-mother of Christ, and all his martyred saints, received the blind adoration of the *revived ten horned beast.*”<sup>1</sup> This apostacy commenced in the fourth century, and a new race of idolaters

<sup>10</sup> Popish Prayer Book.

<sup>1</sup> Faber on the Prophecies. Vol. i. pp. 282, 283.



gradually succeeded to the old ; but the dispute did not reach any serious height till the eighth century.

Leo the Isaurian, Emperor of Constantinople, provoked by the taunts and jeers of the Jews and Saracens, determined to root *image worship* out of his dominions ; accordingly, in the year 726, he issued an edict, commanding not only the worship of images to be abrogated and relinquished, but that all images should be removed from the churches. This produced a violent civil war. “ The people, partly from their own ignorance, but *principally in consequence of the perfidious suggestions of the priests and monks*, who had artfully rendered the *worship of images a source of opulence* to their churches and cloisters, were led to regard the emperor as an apostate, and hence they considered themselves as freed from their oath of allegiance, and from all the obligations that attach subjects to their lawful sovereign.”<sup>2</sup> The Roman pontiffs were the authors and ringleaders of all the rebellions occasioned by this idolatrous worship. Gregory II. excommunicated the emperor, and declared him to be unworthy of the name and privileges

<sup>2</sup> Mosheim, Vol. i. p. 184.



of a Christian. This idolatry divided the Christian Church into two violent parties, whose contests were carried on with the most ungoverned rage, producing mutual invectives, crimes, and assassinations.<sup>3</sup> Gregory endeavoured to withdraw the emperor's subjects from their allegiance, and forbade them to pay tribute. Constantine summoned a council of the Greek Church at Constantinople, which condemned image worship in 754. The Church of Rome, for evident reasons, does not acknowledge this council, and their decision made no reformation at Rome. Irene, a profligate and abandoned woman, regent of the empire, summoned another council at Nice, in 786, which reversed the decrees of the former council. The Church of Rome holds the second council of Nice sacred, because it established image worship, for which they so fiercely contended, and which disgraces that church to this day. The canon of this council for image worship is — “ That the image of Christ, and those of the blessed virgin and of the saints, should not only be received into places of adoration, but also *should be adored and worshipped*: for the honour done

<sup>3</sup> Mosh. Vol. i. p. 184.



to the image is thought to redound to him who is thereby represented."

Thomas Aquinas, a Romish Saint, asserts that the same honour and worship is due and ought to be paid to an image as to the person represented. "The image of Christ," says he, "is to be adored with the *same manner of worship* as Christ himself is to be if personally present." Pope Pius IV. in one of his bulls, makes image worship absolutely necessary to be believed as an article of faith. "And most firmly I avouch," says he, "that the images of Christ, and the mother of God, always a virgin, and other saints, are to be had and retained, and that to them honour and veneration is to be given." But the practice of the Romanists in this particular is notorious. Agrippa says, "We bow to them, we kiss them, we offer lights to them, we dedicate gifts, we apply miracles, *buy pardons of them*, go on pilgrimages to them, make vows to them; nor can it be expressed how great superstition (if I may not say idolatry) is nourished amongst the rude and ignorant people by images, the priests winking thereat, and thence *reaping no small gain to their purses*."<sup>4</sup> Azorius the Jesuit

<sup>4</sup> Agrippa de Van. Scient. c. 57.



avers that "It is the constant judgment of divines that the image is to be honoured and *worshipped with the same honour and worship* wherewith that is to be worshipped whereof it is the image."<sup>5</sup> Friar Pedro de Cabrera, on the words of Aquinas, who says that, "an image of Christ is to be worshipped with Latria, as well as Christ himself," hath the following commentary:—1. "It is simply and absolutely to be believed that images are to be worshipped in churches and out of churches, and that the *contrary* is an *heretical doctrine*. 2. That images are truly and properly *to be adored*, and with an *intention to them themselves*, and not only as the prototypes or samplers that are represented in or by them." He affirms that this is not only Thomas' doctrine, but generally of the schoolmen. Polydore Virgil, a Romanist author of some celebrity, ingenuously acknowledges that there are many which worship the very images of wood or stone, brass or marble, or pictures painted upon the walls, not as figures, but as if they had verily sense; and do put more trust in them than they do in Christ, or the saints to

<sup>5</sup> Moral Institutions, Tome i. l. 9, c. 6.



whom they are dedicated.”<sup>6</sup> The creed of Trent authoritatively determines that images or idols, which is the same thing, are to be worshipped: “I do likewise firmly believe that the saints reigning together with Christ are to be *honoured and prayed to*; and that they do pray to God for us; and that their relics are to be had in veneration.” But these will be called the sentiments of the dark ages. No doubt they are; but they are the cherished doctrines of the present year, 1840; for it never must be forgot that Rome is *semper eadem*. Her doctrines never change. A bishop of the Romish communion, in a series of lectures delivered in Glasgow, and printed there in the year 1835, makes the following declaration:—“We are accused of worshipping the crucifix, because we have it upon our altars; because we uncover the head, and bend the knee to it; because we kiss it; because we pray before it; because we show to it every possible mark of respect. *I have no hesitation in admitting that we do worship the crucifix.*”<sup>7</sup>

The council of Trent, however, has put this matter beyond dispute. It was thus decreed:—

<sup>6</sup> De Inventionem Rerum, lib. 6, cap. 13.

<sup>7</sup> Dr. Murdoch's Lectures, p. 16.



“ That it is *good and profitable as suppliants to invoke the saints* reigning together with Christ; and, for the benefits to be sought from God through our Lord Jesus Christ, *to fly for refuge to their prayers, might, and assistance.* They who deny that the saints in heaven are to be invoked—or who assert that this invocation is idolatry, and contrary to God’s word, and hostile to the one mediatorship of Jesus Christ—or who affirm that they think impiously who think that the holy bodies of holy martyrs, which were living members of Christ, and temples of the Holy Ghost, and to be raised to eternal life and glorified, should be venerated; and they who affirm that veneration and honour should not be paid to the relics or remains of saints—or that they are uselessly honoured, *are to be altogether damned, as the church formerly did, and now does damn them.* That the images of Christ, and of the God-bearing Virgin, and of other saints, are especially to be had and retained in temples, and due honour and veneration paid to them; as the honour which is shown to them is referred to the prototype which they represent; so that, *by the images which we kiss, and before which we uncover our heads, and prostrate our-*



*selves, we adore Christ, and venerate the saints, whose similitudes they bear.”*<sup>9</sup>

In the tenth century the Virgin Mary — ever blessed among women<sup>9</sup> — became the chief object of worship. “Towards the conclusion of the tenth century a custom was introduced among the Latins of celebrating masses, and abstaining from flesh, in honour of the blessed Virgin, every Lord’s day. After this was instituted what the Latins called the *lesser office* in honour of St. Mary, which was, in the following century, confirmed by Urban II. in the council of Clermont. There are also to be found in this age manifest indications of the *rosary* and *crown* of the Virgin, by which her worshippers were to reckon the number of prayers that they were to offer to this *new divinity*; for, although some place the invention of the *rosary* in the thirteenth century, and attribute it to St. Dominic, yet this supposition is made without any foundation. The *rosary* consists in fifteen repetitions of the Lord’s Prayer, and a hundred and fifty salutations of the blessed Virgin. While the crown, according to the different opinions of the learned concerning the age of the blessed Virgin, con-

<sup>8</sup> Concil. Trident. Sess. 25.

<sup>9</sup> St. Luke, i. 28.



sists in six or seven repetitions of the Lord's Prayer, and six or seven times ten salutations, or *Ave, Marias*." <sup>10</sup> So far do the Romanists carry their idolatry that they esteem it the highest crime to say the Lord's Prayer without adding an Ave, Maria, to it. Henno interpreted the eighteenth verse of the second chapter of Genesis as applicable to the Romish goddess. "One advocate in heaven," says he, "is *not sufficient for mankind*, which has so many causes of the highest and most dangerous consequence depending before God. *Let us make him an help meet, that is, the blessed Virgin*." Pope Pius II. addressed his prayers immediately to the Virgin, that she might cure a fit of sickness with which he was afflicted. "He acknowledged her power to be *infinite*, and the whole world to be filled with her miracles." Leo X. conferred on her the title of *goddess*. Bonaventure, a saint in the Romish calendar, published what he called "The Psalter of the blessed Virgin." In it he applies and translates the incommunicable attributes of God to her. He makes her the object of the whole book of Psalms. He adapts it, with the *Te Deum* and other solemn adorations of God,

<sup>10</sup> Mosh. Vol. i. p. 229.



to the Virgin Mary. The following is a copy of part of the fifty-first psalm, which answers to the fifty second in the Protestant Bibles. 1.—“Why boastest thou in malice, O malignant serpent and infernal dragon? 2.—*Submit thy head to a woman; by whose fortitude thou shalt sink into the abyss.* 3.—*Bruise him, O Lady, with the foot of thy virtue; arise and dissipate his malice.* 4.—*Extinguish his power: and reduce his strength to ashes.* 5.—That, living, we may *exult in thy name; and utter praise to thee.*” The blasphemy of this transposition need not be pointed out. There is a book of devotion called “The devotion of bondage, or the practise of perfectly consecrating ourselves to the service of the blessed Virgin. Permissu Superiorum, 1632.” It is licensed and highly recommended by the Bishop of St. Omers, and several indulgences are granted to those who shall devoutly use it. In it the devout Romanists offer up both soul and body as bond slaves to the Virgin. The Roman priesthood bless the people in her name. “The Virgin Mary, with her pious Son, bless us.” This is direct blasphemy. The principal part is assigned to the Virgin, whilst Christ only blesses in subordina-



tion to her; and besides he is called her *pious* Son. His piety therefore must refer to her, as he is obedient, dutiful, and affectionate! She is honoured with the titles of "Queen of Heaven," "Mother of God," "Mother of Mercies," "Powerful and ALL-SUFFICIENT Mediatrix between God and man." Popish books of devotion teach that "the *sovereign queen of heaven* not only cherishes affectionately her servants, ennobles them with singular prerogatives, succours them in their necessities, and espouses their cause; but she also saves them by her prayers from *deserved* punishment, and *introduces them into the kingdom of heaven*. None of those who live and die her servants can by any means whatever be damned. Yea, many of them who are wicked and abandoned, as daily experience shows, have miraculously obtained mercy and eternal life." It is asserted by the Papists that their GODDESS hath such credit and authority in heaven that she obtains whatever she demands for such of her worshippers as are her favourites, even so far as the revocation of the sentence of condemnation. And a story is related, in *Martiel le Grand*, of an infamous and abandoned courtezan, given to all manner



of impurity, but who never omitted daily to make seven devout obeisances, accompanied with an Ave, Maria, to the Virgin Mary. This frail character lived on terms of *intimacy* with a man of note, whose wife, impatient of such levity in her husband, every day prayed the “Queen of Heaven” to avenge her of her rival. “One day, falling down before her image, she said to her, ‘O my dearest lady, mirror of all purity, how can you suffer that harlot to insult me,—to rob me of my honour?—Punish, punish her, I pray you, and take such exemplary vengeance as may deter all from the like practices.’ But the image, (O strange power of a prayer rightly made!) the image, animated by miracle, answered her, ‘My well beloved, it is not possible for me to satisfy your desire:—not as if I knew not very well the justice of your complaint, and of the resentment of the outrage which that hussy does you; but the honour and respect which she still bears to me, amidst all her disorders, tie up my hands, and forbid the chastisement which you desire. But, that you may not be altogether unsuccessful in your suit, I will try, for your comfort, to obtain of my Son, for her, a perfect compunction of heart,



and an entire retreat from such a detestable life ;' which she accordingly did."

The Papists "beg of the Virgin Mary," says Jurieu, "in express terms, whatever is desired from God,—heaven, pardon of sin, grace, repentance, victory over the devil. It is not enough to pray to the Virgin; *you must adore her*,—every knee must bow to her, adoring her as sovereign queen of men and angels; and this adoration is not to be mere external adoration, but *internal*. On account of her holiness, men owe *dulia* to her; on account of her maternal relation, they owe her *hyperdulia*; and because she touched our Saviour, the adoration of *Latria* is due to her. Those who will perform these services, though never so negligent of their duty towards God,—though villains, robbers, debauchees—they cannot be damned, because they have been clients of the Virgin. This they prove by innumerable examples of those whom the Virgin hath, by *strange miracles*, brought back, as it were, from the gates of hell, because they had been her votaries. And, *as an evidence how pleasing this adoration is to the Virgin, she hath wrought more miracles within these last seven or eight hundred years than God has*



*wrought since the creation, by Moses and the Prophets, by Jesus Christ and his Apostles, and all the saints together.* Her images have spoken, they have sung, they have resisted the fire and the hammer, they have soared in the air like birds, they have sweat blood, and oil and milk have run from them. Some of them have been turned into flesh; they have wept, lamented, groaned; they have made the lame to walk, the blind to see, the deaf to hear; they have cured all kinds of diseases, and wrought all sorts of prodigies. For these reasons, people will go to the end of the world to visit these consecrated images. They kiss, fall down before them, and render them an external worship, accompanied with a most FERVENT INTERNAL DEVOTION. They rub their chaplets or beads, and their handkerchiefs, upon these images; and wear about them these chaplets and cloths which have touched the images of the Virgin; and believe that they are relics which have a virtue to preserve from all evils. That which we have discoursed concerning the Virgin may be applied to saints proportionably. There is no folly or extravagance that we have now related, but every order of monks say such like



of their founder and author; the Cordeliers and Capuchins, of their St. Francis; the Jacobins, of their St. Dominic; and, in general, of all the pretended saints of their own orders: — They are more holy than Seraphim; *they raise the dead, —they heal all diseases,—the whole creation is subject to them.*”

John Damascen, who flourished in the eighth century, says that, having lost his arm, he prayed to the image of the Virgin Mary to have it restored; that the goddess granted his petition, and it was accordingly restored, on the very day it had been cut off. Cesarius, Bishop of Arles, relates a story of a man who, having made a compact with the devil, prayed to the image of the Virgin Mary with the infant Jesus in her arms, to forgive him his crime. The Virgin forgave him; but the child looked sour at him, and turned him off. Then the Virgin said, “O my dear child, forgive that poor man.” The child refused it. Then she placed him upon the altar, and, prostrating herself at his feet, said, “My dear child, forgive that man for my sake.” The child then took up his mother, and said, “I forgive him.”

The second of February is called the Purifica-



tion, or Candlemas, and is celebrated in honour of the Virgin Mary, by the people going in procession round the churches with wax candles in their hands. Those candles, which must always be blessed by a priest at mass, are thought to have the virtue of chasing away fairies, and all other evil spirits and illusions. Now, this is the very feast that was celebrated by the ancient Pagan Romans in honour of the goddess Proserpine. The whole city marched in procession on the first day of February, and the women performed rounds about the temples by night, with torches in their hands, which was the reason that the Christian Romans had for performing their solemnity on the following day, as every feast must have a vigil or wake.

Many other instances might be adduced of the adoption of heathenish customs and ceremonies by this idolatrous church, particularly in her allotment and worship of tutelar saints for different countries and places, trades and professions, being an exact substitution of other names for those of heathen deities,—so that the very prostitutes have a saintly protector provided for them in room of the goddess VENUS, to whom they may offer their vows.



That we may not be accused of bearing false witness, we shall now extract some prayers to saints, angels, and the blessed Virgin, from their authorized Manual of Devotions.<sup>1</sup>

“Hail, Mary, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, mother of God, pray for us sinners, now and at the hour of our death. Amen.”<sup>2</sup>

“I confess to Almighty God, to the blessed Virgin Mary, to blessed St. Michael the Archangel, to blessed St. John Baptist, to the holy Apostles St. Peter and St. Paul, and to all the Saints, that I have grievously sinned, &c.: therefore I beseech the blessed Virgin Mary, the St. Michael the Archangel, the blessed St. John Baptist, the holy Apostles St. Peter and St. Paul, and all the Saints in heaven, to pray to God for me.”—“Hail, O most holy and blessed Virgin Mary, full of celestial grace, and replenished with beauty and comeliness, of whom and by whom it pleased our Saviour Jesus Christ, the Son of God, the King of heaven, &c., to be born and nourished; obtain for me, O blessed Lady, of thy Son, whatsoever thou knowest to

<sup>1</sup> *Permissu Superiorum.* Belfast, May, 1822. <sup>2</sup> Page 15.



be necessary for the salvation of my soul. O holy mother of God, help my frailty and weakness, assist me this day in all my calamities, temptations, and dangers; *but especially at the hour of my death* vouchsafe not to depart from me, that by thy prayers and protection I may be safe in that last and dangerous battle. Amen.”<sup>3</sup>

The following prayer is to a guardian angel. “O holy angel, who art appointed by the divine goodness to be my guardian, to conduct my blindness, teach my ignorance, strengthen my weakness, and excite my slothfulness: I heartily praise our common Lord for so singular a benefit, and thank thee for the many good offices which thou hast done me, defending me against so many dangers, both spiritual and corporeal, but especially by withholding me from sin, and preserving me when I was hastening to my own destruction. I humbly beseech thee to continue the same care on my behalf, till *thou* shalt have brought my soul to the happy port of everlasting salvation through Christ our Lord. Amen.”<sup>4</sup>

In a prayer, page 34, they say that in the depth of his mercies God has provided for them a *multitude of acceptable intercessors*. But in

<sup>3</sup> Pages 24 and 28.

<sup>4</sup> Pages 30 and 31.



God's holy word we are taught that there is but *one* mediator between God and man, the man Christ Jesus. The next prayer is to the Virgin Mary. "O holy and glorious Virgin Mary, I commit my soul and body to thy blessed trust this night, and for ever: especially in the hour of death I recommend to thy merciful charity all my hope and consolation, all my distress and misery, my life and the end thereof; that, by thy most holy intercession, all my works may be directed according to the will of thy blessed Son. Amen."

Then follows another prayer to the guardian angel. "O angel of God, to whose holy care I am committed, by thy supernal clemency, illuminate, defend, and govern me this night from all sin and danger. Amen." <sup>5</sup>

"The Litany of our Lady of Loretto.

"We fly to thy patronage, O holy mother of God; despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed virgin.

"Holy Mary, holy mother of God, holy Virgin of virgins, mother of Christ, mother of divine grace, *pray for us.*

"Mother of our Creator, mother of our Redeemer, Virgin most powerful, Virgin most merciful, Virgin most faithful,

<sup>5</sup> Page 39.



mirror of justice, seat of wisdom, cause of our joy, *pray for us.*

“Spiritual vessel, mystical rose, tower of David, tower of ivory, house of gold, ark of the covenant, gate of heaven, morning star, health of the weak, refuge of sinners, comforter of the afflicted, help of Christians, &c. &c., *pray for us.*”<sup>6</sup>

“*Anthem.* We fly to thy patronage, O holy mother of God; despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin. Pray for us, O holy mother of God, that we may be made worthy of the promises of Christ.”

The Rubric informs the idolatrous worshipper of the Virgin Mary that—“The following prayer hath many remarkable properties to obtain a good death to any person that devoutly says it once a day with a good intention, to the glory of God, *and devotion to our blessed Virgin.* And saying it devoutly for any woman in labour, it forwards, with God’s blessing, a speedy and safe delivery, with many other benefits.

“O Jesus Christ, son of the divine bounty of God, be my aid: O blessed Virgin, listen unto me: mother of the Saviour of the world, assist me: mother of God, lady of heaven, sweetly be-

<sup>6</sup> Page 46.



loved queen, and advocate of all human lineage, pray come, amiable and mild lady, lady of angels, flower of the Patriarchs, desire of the Prophets, treasure of the Apostles, mother of the confessors, ornament of virgins, O sweet Virgin Mary, pray for me: Lady, who art heard above the company of angels, preserve me from all evils, past, present, and to come; do not abandon me this day, nor at the dreadful hour when that my soul shall be separated from my body; obtain for me, sweet Virgin, at the hour of my death and judgment, that my soul may come to the heavenly paradise before your son Jesus, that I may be worthy to see his grace and everlasting glory with you. O gate of paradise, palace of Jesus Christ, star of the sea, consolation of mankind, *beginning without end*; take pity on me, O sweet and blessed Virgin Mary, *daughter* of God the Father, mother of Jesus Christ, *the spouse* of the Holy Ghost, gate of heaven, door of the firmament, hope of Christians, fountain of piety, safeguard of peace, glory of virgins, honoured above all angels, mother of mercy, miracle of virginity, Virgin above all virgins, temple of the most holy Trinity, beautiful above all creatures, O lady of



meekness, abyss of mildness, comfort of the sorrowful, consolation of the afflicted; in you the angels do rejoice. O sweet lady, turn your merciful eyes unto me, enlighten me with grace, and hear my prayers; unto the protection of Almighty God, and your holy hands, O refuge of sinners, I recommend my soul and body. Amen."

In all possible cases, in health and in sickness, the blessed Virgin is the chief object of their prayers. There are prayers appointed "for women in travail," addressed directly to the Virgin. "To thee and to thy holy intercession, O Virgin mother of God, all women labouring in child-birth fly; repel them not in their necessities, but help them with thy powerful prayers, O glorious and ever blessed Virgin. Most pure Virgin, and glorious mother of our Saviour, who, next to thy dear Son, art our refuge, our hope and comfort; vouchsafe, we beseech thee, to implore his mercy for thy suppliant, that she may be safely delivered, and the fruit of her womb baptized, and hereafter so live in the fear and service of God that it may come at last to the kingdom of joy and eternal glory."



Then follows the following impious hymn:—

*“Salve, Regina.*

“Hail to the queen who reigns above,  
Mother of clemency and love!  
Hail thou, our hope, life, sweetness! We,  
Eve’s banished children, cry to thee.  
We, from this wretched vale of tears,  
Send sighs and groans unto thy ears:  
O then, sweet advocate, bestow  
A pitying look on us below.  
After this exile, let us see  
Our blessed Jesus, born of thee;  
O merciful, O pious maid,  
O gracious Mary, lend thy aid.”<sup>7</sup>

Such a rhapsody of vain and blasphemous repetitions, addressed to a fellow sinner, who has long since gone to the place appointed for all living, is an exact imitation of the worshippers of Baal. “And they called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered.”<sup>8</sup> So we, following Elijah’s example, might mock them, as he did the false prophets.

<sup>7</sup> Pages 173, 174.

<sup>8</sup> 1 Kings, xviii. 26, 27.



“ Cry aloud, for she is a goddess ; either she is talking, or she is pursuing, or she is on a journey, or peradventure she sleepeth and must be awaked.” But there will be no voice, nor any answer. We shall out of abundance next select

“ The Rosary of the blessed Virgin.

“ Hail, Mary, full of grace, our Lord is with thee. Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

“ *The first part, the five joyful mysteries.* Let us contemplate how the angel Gabriel saluted our blessed Lady with the title of, full of grace ; and declared unto her the incarnation of our Lord and Saviour Jesus Christ. Then say, Our Father, &c., *once*, and, Hail, Mary, *ten* times. When the, Hail, Mary, is repeated a tenth time a decade finishes with, Glory to the Father, &c. then follows the prayer.

“ O holy Mary, queen of virgins, by the most high mystery of the incarnation of thy beloved son, our Lord Jesus Christ, by which our salvation was so happily begun, obtain for us, by thy intercession, light to know this so great a benefit which he hath bestowed upon us ; vouchsafing in it to make himself our brother,



and thee, his own most beloved mother, our mother. Amen.

“II. *The visitation.* Let us contemplate in this mystery how the blessed Virgin Mary, understanding from the angel that her cousin St. Elizabeth had conceived, went with haste into the mountains of Judea, to visit her, &c.

“*Let us pray.* O holy Virgin, most spotless mirror of humility, by that exceeding charity which moved thee to visit thy holy cousin, St. Elizabeth, obtain for us, by thy intercession, that our hearts may be so visited by thy most holy Son, that, being free from all sin, we may praise him and give him thanks for ever.

“III. Let us contemplate how the blessed Virgin Mary, when the time of her delivery was come, &c.

“*Let us pray.* O most pure Mother of God, by thy virginal and most joyful delivery, in which thou gavest unto the world thy only son, our Saviour, we beseech thee obtain for us, by thy intercession, grace to lead such pure and holy lives in this world, that we may worthily sing without ceasing, both day and night, the mercies of thy Son and his benefits to us *by thee.* Amen.



“ IV. Let us contemplate the oblation of our blessed Lord in the temple.

“ *Let us pray.* O holy Virgin, most admirable mistress and pattern of obedience, who didst present in the temple the Lord of the temple, obtain for us of thy beloved Son, that, with holy Simeon and devout Anne, we may praise and glorify him for ever. Amen.

“ V. Let us contemplate the finding of the child Jesus in the temple.

“ *Let us pray.* Most blessed Virgin, more than martyr in thy sufferings, and yet the comfort of such as are afflicted ; by that unspeakable joy wherewith thy soul was ravished in finding thy beloved Son in the temple, in the midst of the doctors, disputing with them ; obtain of him for us, so to seek him and to find him, in the holy Catholic Church, that we may never be separated from him. Amen.

“ *Salve, Regina.* Hail, holy queen, mother of mercy, our life, our sweetness, and our hope ; to thee we cry, poor banished sons of Eve ; to thee we send up our sighs, mourning and weeping in this valley of tears. Turn, then, most gracious advocate thy eyes of mercy towards us, and, after this our exile ended, show unto us the blessed



fruit of thy womb, Jesus, O clement, O pious, O sweet Virgin Mary. *Priest.*—Pray for us, holy mother of God. *People.*—That we may be made worthy of the promises of Christ.

“ The second part, the five dolorous mysteries, to be said on Tuesdays and Fridays throughout the year, and Sundays in Lent.

“ I. Let us contemplate in this mystery the prayer and bloody sweat of our blessed Saviour in the garden.

“ Our Father, &c. Hail, Mary, &c. Glory be, &c., as before.

“ *Let us pray.* Most holy Virgin, more than martyr, by that ardent prayer which thy most beloved Son poured forth unto his Father in the garden, vouchsafe to intercede for us, that, our passions being reduced to the obedience of reason, we may always and in all things conform and subject ourselves to the will of God. Amen.

“ II. Let us contemplate the scourging of our blessed Lord at the temple; the number of stripes they gave him being above five thousand, as it was revealed to St. Bridget.

“ *Let us pray.* O Mother of God, overflowing fountain of patience, by those stripes thy only and most beloved Son vouchsafed to suffer for



us, obtain of him, for us, grace, that we may know how to mortify our rebellious senses; and cut off all occasions of sinning, with that sword of grief and compassion, which pierced thy most tender soul. Amen.

“ III. Let us contemplate the crowning of our blessed Saviour with thorns.

“ *Let us pray.* O mother of our Eternal Prince and King of Glory, by those sharp thorns wherewith his most holy head was pierced, we beseech thee that, by *thy intercession*, we may be delivered here from all motions of pride, and, in the day of judgment, from that confusion which our sins deserve. Amen.

“ IV. Let us contemplate Jesus carrying the cross.

“ *Let us pray.* O holy Virgin, example of patience, by the most painful carrying of the cross, in which thy son, our Lord Jesus Christ, bore the heavy weight of our sins, obtain of him for us, by thy intercession, courage and strength to follow his steps, and bear our cross after him, to the end of our lives. Amen.

“ V. Let us contemplate in this mystery the crucifixion of our Lord and Saviour, Jesus Christ.



*“ Let us pray. O holy Mary, mother of God, as the body of thy beloved Son was for us extended on the cross, so may our desires be daily more and more stretched out in his service, and our hearts wounded with compassion for his most bitter passion. And thou, O most blessed Virgin, graciously vouchsafe to help us to accomplish the work of our salvation by thy powerful intercession. Amen.*

*“ Hail, holy queen, with the verse and prayer as before.*

*“ The third part. The five glorious mysteries, for Wednesdays and Saturdays throughout the year, and Sundays from Easter until Advent.*

*“ I. Let us contemplate the resurrection of Christ from the dead.*

*“ Our Father; Hail, Mary; and Gloria, &c.; as before.*

*“ Let us pray. O glorious Virgin Mary, by that unspeakable joy thou receivedst in the resurrection of thy holy Son, we beseech thee obtain of him, for us, that our hearts may never go astray after the false joys of this world, but may be ever and wholly in the pursuit of the only true and solid joys of heaven. Amen.*

*“ II. Let us contemplate the ascension of Christ into heaven.*



“ *Let us pray.* O mother of God, comfort of the afflicted, as thy beloved Son, when he ascended into heaven, lifted up his hands and blessed his Apostles; so vouchsafe, most holy mother, to lift up thy pure hands to him for us, that we may enjoy the benefit of his blessing and thine here on earth, and hereafter in heaven. Amen.

“ III. Let us contemplate the coming of the Holy Ghost to his disciples.

“ *Let us pray.* O sacred Virgin, tabernacle of the Holy Ghost, we beseech thee, obtain, by thy intercession, that this most sweet Comforter, whom thy beloved Son sent down upon his apostles, filling them thereby with spiritual joy, may teach us in this world the true way of salvation, and make us walk in the paths of virtue and good works. Amen.

“ IV. Let us contemplate, in this mystery, how the glorious Virgin, twelve years after the resurrection of her Son, passed out of this world unto him, and was by him assumed into heaven accompanied by the holy angels.

“ *Let us pray.* O most prudent Virgin, who, entering into the heavenly palace, didst fill the holy angels with joy, and man with hope, vouchsafe to intercede for us in the hour of death,



that, free from the illusions and temptations of the devil, we may joyfully and successfully pass out of this temporal state, to enjoy the happiness of eternal life. Amen.

“ V. Let us contemplate in this mystery how the glorious Virgin Mary was, with great jubilee and exultation of the whole court of heaven, and particular glory of the whole court of heaven, and particular glory of all the saints, crowned by her Son with the brightest diadem of glory.

“ *Let us pray.* O glorious queen of all the glorious citizens, we beseech thee, accept this rosary, which, as a crown of roses, we offer at thy feet; and grant, most gracious lady, that, by thy intercession, our souls may be inflamed with so ardent a desire of seeing thee so gloriously crowned, that it may never die in us until it shall be changed into the happy fruition of thy blessed sight. Amen.

“ Hail, holy queen, &c.; with the verse and prayer as before.

“ *Note.* Those who are in the society or confraternity of the rosary of the blessed Virgin may have a plenary indulgence,—the day they are received,—any one time of this life they may



please to appoint,—at the hour of their death,—every first Sunday of the month,—every day of the fifteen mysteries,—and for saying the Rosary one hour, once in the year,—besides several other indulgences.

“N.B. The great solemnity of this devotion is on the first Sunday of October, called Rosary Sunday.”<sup>9</sup>

The following exhortation and prayers are extracted from one of the most accredited and popular books of devotion used at present by English Roman Catholics, namely, “The Devotion of the Sacred Heart of Mary:”—

P. 200. “Come, then, hardened and inveterate sinner, how great soever your crimes may be! come, and behold! Mary stretches forth her hand, opens her breast to receive you. Though insensible to the great concerns of your salvation, though unfortunately proof against the most engaging invitations and inspirations of the Holy Ghost, fling yourself at the feet of this powerful advocate.”

P. 206. “Hail, Mary, lady and mistress of the world, to whom all power has been given both in heaven and earth.”

<sup>9</sup> Manual of Devotion, p. 196—207.



P. 293. “And I reverence you, O sacred Virgin Mary, the holy ark of the covenant; and together with all the good thoughts of all good men upon earth, and all the blessed spirits in heaven, do bless and praise you infinitely, for that you are the *great Mediatrix* between God and man, obtaining for sinners all they can ask and demand of the blessed Trinity. Hail, Mary.”

And in the “Manual of Devotion to our Lady of Fourvières, Lyons, 1838, with permission of the ecclesiastical superiors,” we read as follows:—

“Very Holy Virgin Mary, mother of God, and my mother, queen of heaven and earth, *chef-d'œuvre* of the hands of the Omnipotent, worthy object of the complacency of the adorable Trinity, admirable mirror of all virtues, permit me, at the end of this month of salvation and of grace, to throw myself at your feet, to offer you the homage of my gratitude and devotedness. I would wish, O mother of bounty, to have the hearts of all men to present them to you; I would wish at every moment to render you all the honours which the angels and saints give you, and will give you for ever, in heaven.



But, incapable as I am to fulfil my desires, I will do at least all that is in my power. Prostrate at the foot of your throne, with sentiments of the most profound veneration, and the most ardent love, in presence of my holy guardian angel, and of all the celestial court, I choose you for my queen, my sovereign mistress, my protectress, and my mother. I thus consecrate to you, by a gift, entire and irrevocable, my property, my body, my soul, my senses, my faculties, my person, and my life. I take the resolution never to be ashamed of your worship, to defend your honour against all those who would attack it in my presence, and to consider it always my glory to be your servant and child, submissive and docile; I will not suffer a day to pass without presenting to you my homage, and addressing to you my prayers. Oh, how, my amiable mother, could I forget you a single day, since every day you think of me, and cease not to be engaged with my happiness?

“O holy Virgin! behold me, then, from this moment, wholly consecrated to your service. I am yours, and belong to you without reserve. Under your amiable empire, what can I not,



what ought I not to hope? Permit me, in the joy that my happiness inspires, to commence putting in practice this pious confidence with which you inspire me. From this vale of tears I claim your assistance; mother of mercy and of love, have compassion on a soul which glories in being devoted to you! Assist me all the moments of my life; direct me to the end of my course on the tempestuous sea of this world, and conduct me to the port of the happy eternity, where I hope to obey you, to praise you, to love you, with all the elect, without end, and with undivided affection (*sans partage*).

“So be it.”—Pp. 214—216.

Since the rosary has introduced the subject of *Indulgences*, we may as well conclude that subject here. The twenty-second article of the Trent Creed makes belief in indulgences an article of faith.<sup>10</sup> The council of Trent also determines their necessity: “Whereas Christ did have the power of granting indulgences to the Church, and the Church did use that divine power in ancient times; therefore the sacred council doth teach and command them to be retained in the Church, and *doth condemn all*

<sup>10</sup> See the Creed.



*them with a curse* which either term them unprofitable, or deny the Church's authority to grant them."<sup>1</sup> The Romanists themselves define an indulgence to be:—"As it is ordinarily taken in the (Roman) Catholic Church, a remission or forgiveness of sins, either in part or in whole; yet not of the mortal crime or guilt itself, (which is remitted otherwise in the sacrament of penance); but of the pain (not eternal but temporal) due unto man for his sins, after they be forgiven by sacramental confession; which forgiveness does spring and flow from the infinite merits and superabundant satisfaction of Jesus Christ, *and of the blessed Virgin his mother; and of other holy saints and martyrs*, which is *deposited as a common treasure*; and of this the Church (that is, the Pope), hath the disposal, and so may at his pleasure bestow so much out of the same to any person as shall discharge in full, or in part (as he thinks fit), the punishment due to his offences, and which he must otherwise have suffered in purgatory."<sup>2</sup>

<sup>1</sup> Session 25.

<sup>2</sup> Treatise of Indulgences, translated from the Italian in 1617, for the use of English Roman Catholics.



It appears that these indulgences profit the dead as well as the living. They are given one way to the *dead*, and another way to the *living*; unto the latter by way of absolution; unto the former by way of *suffrage*. Insomuch that the Pope, dispensing the *spiritual treasures* of the Church for the debt of punishments due for sins, *satisfieth God* therewith in such wise that he accepteth the same.<sup>3</sup> The same author says, “that a man having done what was enjoined for gaining a plenary indulgence, if at that instant he chance to die, *he may be assured of going to eternal glory, without passing through the fire of purgatory*.<sup>4</sup> The whole of this contrivance is to plunder the senseless laity who put faith in such blasphemy. The conditions, besides the money paid, for obtaining such wonderful privileges are as follows:—“Whoever, lying at the point of death, shall hold in his hand a *hallowed wax candle*, and depart out of this life holding the same, shall obtain a plenary indulgence of all his sins, provided also he has *once* before his death recited the Psalter or Rosary.<sup>5</sup> Whoever shall go on a Christmas morning and say his prayers in the church of St. Anastanee in Rome,

<sup>3</sup> Ut supra, p. 57.<sup>4</sup> Ib. p. 60.<sup>5</sup> Ib. p. 81.



shall have a plenary, that is a full, indulgence.”<sup>6</sup> Pope Gregory XIII. consecrated certain grains, beads, and other baubles, and annexed to them extensive indulgences; “but none can obtain these but such as devote themselves to restore Popery in Great Britain and Ireland. With this qualification, and the possession of one of these grains or beads—being contrite—with a full purpose to confess and communicate so soon as he can commodiously—shall recite the Rosary of the Virgin—shall read the passion of our Saviour—the seven penitential Psalms—the Litany—pray for the Pope’s holiness—for the state of the Roman Church,—and the conversion of the British empire, he shall, every time, receive a plenary indulgence.”<sup>7</sup> If any man at the point of death, although unable to speak, shall say in his heart *Jesus*, and shall kiss any hallowed thing which he may have about him, shall obtain a full remission of all his sins.<sup>8</sup> But the most absurd is to follow. It was ordained by Gregory XIII. and confirmed by Paul V. that—“Whoever having one of these grains shall devoutly fast, according to the custom of the Church, the eve of all the feasts of our blessed

<sup>6</sup> Ut supra, p. 63.<sup>7</sup> Ib. p. 99.<sup>8</sup> Ib. p. 112.



Lady," (that is, about four times in the year) "shall gain a *hundred years* of indulgence: But if he *fast them in bread and drink only*, he shall obtain a thousand years pardon."<sup>9</sup>

It is really shocking to imagine that rational beings could believe in such fictions. This is one of the many contrivances for filling not only the Pope's coffers, but those of all the other members of that hierarchy; and is very significantly called the *treasury of the church*. Those who have the incredible folly to believe in purgatory, and who have led wicked lives, will naturally pay handsomely for the privilege of escaping its imaginary fires. But alas for the poor, there are no indulgences for them. The tax of the apostolical chamber peremptorily excludes them. It says:—"You are to observe or note diligently that such graces or favours" (as indulgences) "*are not granted to the poor*, because they have not wherewithal; and therefore cannot be comforted." In consequence of this diabolical partiality, *purgatory clubs* have been established in Ireland, into which the poor pay small subscriptions, which at or after their death are handed over to the rapacious priest to pray them out of

<sup>9</sup> Ut supra, p. 104.



purgatory. Whenever the Pope had any extraordinary project in view—such as a crusade—a war—a rebellion—revenge—payment of his private debts—the enriching of a favourite or a nephew—to marry a niece, he immediately proclaimed an extraordinary sale of indulgences; which the German princes complained of, in the *Centum Gravamina*. These indulgences were sent abroad by wholesale; and it is well known that the bare-faced sale of them was the immediate cause of the Reformation in Germany.

In the year 1608, a leaden coffin was dug up at the east end of the south aisle of St. Paul's, London. It contained the bones of Sir Gerard Braybrooke, who was interred there in the year 1400. In it was found an indulgence granted to Sir Gerard, and Elizabeth his wife, by Boniface IX. It is as follows, as given by the learned Dugdale in his history of St. Paul's Cathedral, folio 45.

“ *Bonifacius, episcopus, &c.* Boniface, bishop, servant of the servants of God, to our beloved son, the noble Gerard Braybrooke the younger, knight, and to our beloved daughter in Christ, Elizabeth, his wife, of the diocese of Lincoln, greeting and apostolical blessing. So it is, that



by reason of the affection of your devotion wherewith you reverence us and the Roman Church, we have admitted your petitions (those especially which regard the salvation of your souls) to the grace of being heard. And hence, being inclined to favour your supplication, we do by the tenour of these presents, by our apostolical authority, *indulge and give leave* that any confessor whom either of you shall choose shall once only at the point of death have power to grant unto you, persisting in the sincerity of the apostolical faith of the holy Roman Church, and in obedience to us and our successors, Popes of Rome, canonically entering, *full* remission of all your sins, for which you shall be contrite in heart, and have confessed with your mouth. Provided always that the said confessor, as to those things where satisfaction is to be made to another, shall enjoin the same to be made by you, if you shall survive; or by your heirs, in case of decease, which you or they shall be bound to perform. And to the end that you may not (which God forbid) be rendered more prone to commit unlawful things for the future, by reason of this kind of grace bestowed upon you; our express will is, that if, upon confidence



of such remission, you shall happen to commit any sins, then, as to those, the said remission shall be void, and in no wise help you. Nor shall it be lawful for any man to infringe this charter of our grant and pleasure, or by any rash attempt to contradict it. If any shall be so presumptuous, let him know that he shall incur the wrath of Almighty God, and the indignation of the blessed Peter and Paul his apostles. Dated Rome, the nones of July, in the second year of our Popedom, annoque Domini 1390."

Every kingdom in Europe has been drained of her wealth to supply the treasury of Rome, and every device and expedient has been resorted to, to keep up the circulation. Indulgences are the main support of the Roman See, but they have innumerable sources besides. One of the Popes is reported to have said, *What a world of money have we got by this fable of Christ!* The Popes derive revenue from the worst of crimes; and have built and licensed houses for the impure commerce of the sexes. They have fixed the pardon of every sin, however heinous or however small, at a *certain price*. There is a book called "*The Tax of the Apostolic*



*Chancery*,"<sup>10</sup> wherein the price of absolution from every sin is regulated, from which the following is an extract: "He who had been guilty of incest with his mother, sister, or other relation, either in consanguinity or affinity, is taxed at five gross. The absolution of him who had deflowered a virgin, six gross. The absolution of him who had murdered his father, mother, sister, or wife, five or seven gross. The absolution and pardon of all acts of fornication, committed by any of the clergy in what manner soever, whether it be with a nun, within or without the limits of the nunnery, or with his relations in consanguinity or affinity, or with his god-daughter, or with any other woman whatsoever; and whether also the said absolution be given in the name of the clergyman himself only, or of him jointly with his whores, with a dispensation to enable him to take and hold his orders and ecclesiastical benefices, and with a clause also of inhibition, thirty tournois, and nine or thirteen ducats. And if, besides the above, he receives absolution from sodomy, or

<sup>10</sup> The Book of Rates now used in the Sin Custom-house of the Church and Court of Rome, by Anthony Egane, B.D., late Confessor-general in Ireland.



bestiality, with the dispensation and clause of inhibition, as before, nineteen tournois, twelve ducats, and six carlins. A nun having committed fornication several times, within and without the bounds of the nunnery, shall be absolved, and enabled to hold all the dignities of her order, even that of abbess, upon paying thirty-six tournois and nine ducats. The absolution of a priest who keeps a concubine, with dispensation to take and hold his orders and ecclesiastical benefices, twenty-one tournois, five ducats, and six carlins. For a dead man, who has been excommunicated, for whom his parents are suppliants, a letter of absolution is sold for a ducat and nine carlins." In short there is not a sin, either of omission or commission, but there is a price put on it. Sin is consequently *encouraged* in order to fill the Pope's treasury.

The vices of the "unmarried clergy" were enormous and scandalous in the extreme. They lived in open and avowed adultery, and squandered the revenues of the church upon their concubines. Notwithstanding their repeated crimes and enormities, the power and wealth of the Popes, increased and extended daily, upon the ruins of



genuine Christianity, and the prevalence of the most debasing superstition and ignorance. They not only aspired to the character of supreme legislators in the Church, and to an unlimited jurisdiction over all synods and councils, but they carried their insolent pretensions so far as to call themselves LORDS OF THE UNIVERSE,—arbiters of the fate of kingdoms, and SUPREME RULERS over all kings and princes.—In the plenitude of this usurped power, they have repeatedly deposed sovereigns, and transferred their kingdoms.



## CHAPTER IV.

Auricular Confession.—Infallibility.—The Scriptures prohibited.—Rule of Faith.—Tradition.—Miracles.

IN the council of Lateran, held in 1215, Innocent III. established the practice of *Auricular Confession*. There are several sorts of confession—to God, either publicly or privately—to our neighbour—a general confession of both priest and people in divine worship—and, lastly, a public confession of those who have been guilty of notorious sins. Protestants freely embrace these; but of the auricular confession of the Church of Rome, there is no trace in Scripture. They assert “that the confession of all sins to a priest is a necessary medium for obtaining reconciliation with God.” The Lateran council decreed that — “Every Christian of either sex, after he or she cometh to the age



of discretion, shall once every year, faithfully confess all his or her sins to their proper priest." The Rhemists describe how this confession is to be made. "None," say they, "can rightly seek for absolution at the priest's hands, unless they confess particularly at least all their mortal sins, whether they be committed in mind, heart, will, and cogitation only, or in word and work; with all the necessary circumstances and differences of the same."<sup>1</sup> The council of Trent, however, fixed this doctrine on their unhappy dupes, by a curse on dissentients.

"Whosoever shall *deny* that contrition, confession (meaning here auricular confession), and satisfaction, which are called the three parts of penance, are necessary for the pardon of sins,—LET HIM BE ACCURSED.

"If any man shall say that the practice of secret confession to a priest alone, which the Catholic (Popish) Church hath always observed, and doth observe, is any other than the institution and command of Christ, and is an invention of men,—LET HIM BE ACCURSED.

"If any one shall say that, by the divine law, it is not necessary, in the sacrament of

<sup>1</sup> Annot. on St. John, xx. sec. 5.



penance for the remission of sins, to confess all and every mortal sin which can be called to remembrance, after due and diligent premeditation, and also secret sins which are contrary to the two last commandments of the decalogue, and which change the species and circumstances of sins,—LET HIM BE ACCURSED.

“ If any man shall say that, when a penitent sinner has received the grace of justification, his guilt is so forgiven, and his obligations to eternal punishment done away, that there remains no obligation to the payment of temporal punishment, *either in this world, or in the world to come, in PURGATORY*, before he can enter into the kingdom of heaven,—LET HIM BE ACCURSED.

“ If any man shall say that God always remits the whole punishment when he remits the guilt, and that the *satisfaction* of penitents is nothing else but faith, by which they apprehend that *Christ* has satisfied for them,—LET HIM BE ACCURSED.

“ If any man shall say that God, through the merits of Christ, has not *satisfaction* made him for the temporal punishment of sin by those punishments which are inflicted by himself, and patiently borne by the penitent, or by those



punishments which the priest enjoins, or those which the penitent voluntarily undertakes, such as fastings, alms, prayers, and other works of piety, and that therefore the last repentance is only a new life,—LET HIM BE ACCURSED.

“ If any man shall say that the good works of a justified person are the gifts of God, in such a manner that they are *not also the justified person's* MERITS, or that the justified person does not truly deserve increase of grace, eternal life, and (upon condition that he die in the grace of God) the obtaining of eternal life, and also an increase of glory, by those good works which he does by the grace of God and the merits of Jesus Christ, of whom he is a living member,—LET HIM BE ACCURSED.”<sup>2</sup>

“ But the curse causeless shall not come.” Auricular confession was enjoined from political motives ; and is a most satanic engine for keeping the laity in subjection to their priesthood. By having possession of all their secrets, the priest can more easily govern them, and discover the slightest inclination on the part of their penitent to leave them for the glorious liberty

<sup>2</sup> Concil. Trident. Sess. 13, can. 6 ; Sess. 14, can. 4, 6, 7, 12, 13 ; Sess. 6, can. 30, 32.



wherewith Christ has made Protestants free. It makes the laity stand in awe of and venerate their spiritual guides, who, knowing their secrets, have them completely at their mercy. In those countries where the Inquisition is established, the priests denounce their penitents to that dreadful court, whenever they discover or suspect them of what they call heretical pravity. Some of the Romish doctors affirm “that in some cases it is lawful to discover what is revealed to them in confession, especially if it concern the Roman Church.”<sup>3</sup> By this means they carry on a complete system of espionage. In every man’s house they have a servant feed. This enormous abuse of Christian liberty grew up gradually but imperceptibly, till Innocent III. made it an article of faith in the Lateran council. It was the custom, in the beginning of Christianity, to exclude scandalous sinners from the communion, which continued till they had shown signs of repentance, and made public confession before the congregation. The continuance of this discipline became impracticable, and the act of humiliation was therefore changed into a private acknowledgment to the bishop. In course of time

<sup>3</sup> Panorm. de Poen.



the bishop again referred these acts of reconciliation with the Church to his priests. The superstitious ignorance of the darker ages made the people place immense value on these acts, and they imagined that they acquired a real absolution from sin. The Popes and clergy soon discovered the power which this blind fatuity of the laity conferred on them; and the sacrament (as they call it) of penance gradually gained ground, and at last the whole machinery of the confessional was imposed on the Church by Innocent III. in the year 1215. There never was such a plan for mental tyranny devised. It deprives men both of their understanding and their will, and makes the laity the blind tools of the priests. The Romish Church declares that a renunciation of conscience into the hands of her priesthood is the consummation of perfection; and whoever exerts his understanding or his will in religion is guilty of mortal sin.

To the question, in Tuberville's Catechism, taught in Ireland, "What is attrition?" it is answered:—"It is imperfect contrition, arising from the consideration of the turpitude of sin, or fear of punishment; and if it contain a detestation of sin, and hope of pardon, it is so far from



being itself wicked that, though alone it justify not, yet it prepares the way to justification; and disposes us, at least remotely, towards obtaining God's grace in this sacrament."

Again, "How entire?" "By confessing, not only in what things we have sinned mortally, but also how often, as near as we are able to remember." — "What if a man do knowingly leave out any mortal sin for fear of shame?" "He makes his whole confession *void*, and commits a great sacrilege by lying to the Holy Ghost (!) and abusing the sacrament." Pp. 98, 99.

The Rev. Joseph Blanco White, formerly a Romish priest, on the subject of confession, writes as follows. He spoke from experience, and therefore his evidence cannot be doubted. On the false assumption that confession acts as a check on men's consciences, and causes the restitution of ill-gotten money, he says,—

"I never hear that paltry plea, so frequently used by Roman Catholic writers in this country, without indignation. It seems as if they wished to bribe men's love of money to the support of their doctrines. In a case where the main interests of religion and morality are



so deeply concerned, it is a sort of insult to hold up the chance of recovering money through the hands of a priest, as if to draw the attention from the monstrous evils which are inseparable from Romish *confession*. The truth is that restitution is not a whit more probable among Roman Catholics than among any other denomination of Christians. There is not a Protestant who does not firmly believe the necessity of restitution, in order to obtain pardon from God. Though I have lived only fifteen years in a Protestant country, the voluntary restitution of a sum of money by a poor person, whom the grace of God had called to a truly Christian course of life, has happened within my notice. I acted as a confessor in Spain for many years, and, from my own experience, can assure you that confession does not add one single chance of restitution. I believe, on the contrary, that the generality of Roman Catholics depend so much on the mysterious power which they attribute to the absolution of the priest that they greatly neglect the conditions on which that absolution is often given. The Protestant who earnestly and sincerely wishes for pardon from God, knows that he cannot obtain it unless he



is equally earnest in his endeavours to make restitution; but when the Romanist has assured to the confessor that he will try his best to indemnify those he has injured, the words of absolution are to him *a charm* that *removes the guilt at once*, and consequently removes his uneasiness about restitution. One of the greatest evils of confession is, that it has changed the genuine *repentance* preached in the Gospel—that conversion and change of life, which is the only true external sign of the remission of sins through Christ—into a ceremony which silences remorse at the slight expense of a doubtful, temporary sorrow for past offences. As the day of confession approaches (which for the greatest part is hardly once a year), the Romanist grows restless and gloomy. He mistakes the shame of a disgusting disclosure for sincere repentance of his sinful actions. He at length goes through the disagreeable task, and feels relieved. The old score is now cancelled, and he may run into spiritual debt with a lighter heart. This I know from my own experience, both as confessor and as penitent. In the same characters, and from the same experience, (though I thank God that, through a natural



sense of honour, there is not the least subject of remorse upon my conscience connected with the manner in which I exercised my priestly authority), I can assure you that the practice of confession is exceedingly injurious to the *purity of mind* enjoined in Scripture. '*Filthy communication*' is inseparable from the *confessional*: the priest, in the discharge of the duty imposed on him by his church, is bound to listen to the most abominable description of all manner of sins. He must inquire into every circumstance of the most profligate course of life. Men and women, the young and the old, the married and the single, are bound to describe to the confessor the most secret actions and thoughts, which are either sinful in themselves, or may be so from accidental circumstances. Consider the danger to which the priests themselves are exposed — a danger so imminent that the Popes have, on two occasions, been obliged to issue the most severe laws against confessors who openly attempt the seduction of their female penitents. I will not, however, press the subject, *because it cannot be done with sufficient delicacy*. Let me conclude by observing that *no invention of the Roman*



*Church equals this, as regards the POWER it gives to the priesthood.* One of the greatest difficulties to establish a free and rational government in Popish countries arises from the opposition which free and equal laws meet with from the *priests in the confessional*. A confessor can promote even treason with safety, in the secrecy which protects his office. But, without alluding to political reforms, the influence of the king's confessors, when the monarch is a pious man, is known to be so great in (Roman) Catholic countries that, when there was a sort of parliament in Arragon, a law was made to prevent the king from choosing his own priest, and the election was reserved to the *Cortes*." <sup>4</sup>

The Roman Church pretends to *infallibility*; which must be esteemed a decisive mark of a corrupt and apostate church. The apostle says, "Let him that thinketh he standeth take heed lest he fall." That very apostle on whom they build their church actually did fall, notwithstanding his most passionate protestations of fidelity. The Bishops of Rome, who have so

<sup>4</sup> Blanco White's Poor Man's Preservative against Popery, p. 66 to 70.



often fallen, challenge *infallibility* as a necessary consequence of universal supremacy. They labour under much confusion and many contradictions in the settlement of this divine attribute, and have never yet been able to decide where their infallibility is lodged. In this uncertainty they have discovered as much fallibility as in all their other usurpations. Bellarmine and some others place the infallibility immediately in the Pope himself; who being St. Peter's successor, is therefore heir of all the promises made to Peter. They extend this heirship not only to matters of faith, but also of practice; and contend for the necessity of an infallible guide to preserve men from ignorance of their duty, both in matters of faith and practice. But how should we follow infallible guides, whose lives, as represented by their own historians, have been criminal, schismatical, and heretical; and whose personal guilt has never been equalled by the most impious and detestable men that ever existed. Bellarmine makes the Popes superior to a general council. He says councils may advise, but the decision lies in the Pope alone. Others, again, place the infallibility indeed in the Pope, but only when he is *in cathedra*.



These are not quite so rabid as the Cardinal and his school; but it shows their incapacity to determine the point. There are others of their doctors who deny both these positions, and allege the infallibility lies with him jointly with a general council; and there are others who contend that the infallibility does not lie in the Pope at all, but in a council. They also contend that the council is above the Pope, and may *depose* him. There is no doubt of it, and the council of Constance *did* exercise this power, and deposed no less than three Popes, who were all contending for the infallibility at the same instant.

The Gallican Church stoutly maintains the deposing doctrine, and cites the example of Constance as their guide. There are some who place the infallibility in the Pope and a council conjunctly, but in neither separately. But even here there is a screw loose in the infallibility. There are several instances on record where Popes and councils have condemned and repealed the infallible acts of former infallible Popes and councils. The council of Constance carried impiety so far as to reverse the positive command of Christ himself with a *non obstante*. “Not-



*withstanding,"* said they, "*that Christ DID institute in both kinds, and the primitive Church did so administer, yet we desire the CONTRARY to be observed.*" This impious sacrilege was afterwards confirmed by the *infallible* council of Basil. There is another set of their authors, who place the infallibility in the *church diffusive*, which is nearer the truth, did they not with their arrogance and uncharitableness confine the *church diffusive* to their own section of it. If the Papists would consider themselves as only *a part* of the Catholic Church, and as holding some things in common with other churches, they might find an infallible assurance in our Lord's promise to be with the Church to the end of the world ; consequently, that he will always preserve some part of it free from essential error. But the Church of Rome builds all her impieties and blasphemies—all her crimes and impositions—all her follies and profane antics on her self-assumed attribute of infallibility. At the same time, her authorities, with all their infallibility, have never yet decided as to what things her infallibility extends. Some allege it comprehends matters of faith only, whilst others contend that it includes practice also. Till these



points are adjusted, the Pope must lay aside his claim to infallibility and omnipotency; and their vain and mendacious boast of *unity* must also be dropped till they agree on the fundamental principle of unity.

In the beginning of the thirteenth century, the fourteenth canon of the council of Toulouse *prohibited the use of the Holy Scriptures*, under the allegation that it produced heresy in the laity. In the year 1408, Arundel, Archbishop of Canterbury, made a Constitution, or ecclesiastical law, in England, which decreed and ordained “that no one shall of his own authority translate any text of Sacred Scripture into English.” He maintained that it was a *perilous thing* for the laity to read the Scriptures. In the year 1713, Pope Clement XI. issued a bull condemning the reading of the Scriptures as “scandalous, pernicious, rash, and injurious to the Church and her practices.” The council of Trent finally and peremptorily took the Scriptures away from the unfortunate laity. “Whosoever shall presume to read or have a Bible, though of a Catholic translation, without a faculty in writing from his bishop, such an one cannot receive absolution till he has delivered



up his Bible to the ordinary." Lest this should not be enough, Pope Clement VIII. farther added, that, "by command and practice of the holy Inquisition, no bishop has power to grant any such faculty to read or keep a Bible in any vulgar tongue." An order prohibiting the free use of the Bible was issued in England by Romish bishops so late as 1826. Pope Pius VII. peremptorily forbade the circulation of the Holy Scriptures, and positively commanded that the Bible printed by heretics (that is, Protestants), should be "*numbered among other prohibited books*;" and farther commanded that no version of the Bible in the vulgar tongue be permitted, except such as is approved by the Apostolic See, or published with annotations.

In his friendly address to Roman Catholics, Mr. Craig has given a conversation between Michael Farilly, inspector of Irish schools, and the Popish Bishop Logan: "I then asked his lordship, '*Are we to read the Scriptures?*' *Ans.*, 'No.' 'If we read them with reverence and awe?' *Ans.*, 'No.' 'If we read them with sincerity and humility?' *Ans.*, 'No.' 'If we read them with note and comment?' *Ans.*, 'No.' 'If we read them in the spirit of prayer?'



*Ans.*, ‘No: you can pray without them.’” Farilly, however, expressed his determination to read the Scriptures in opposition to the bishop. “Then,” says he, “you are no Roman Catholic, nor ever will be considered as one belonging to our communion.”

Dr. Doyle and Dr. Murray both declared, before a committee of the House of Commons, that they thought the reading of the Scripture improper—that they would not admit such as did so to the communion—that they would approve of destroying the Protestant Bible, and would reward any one for doing so. Besides, the Popish translators have adulterated the Scriptures to answer their own designs. Dr. Doyle actually did reward a poor man who took up a Bible with a pair of tongs, and buried it in a dunghill; who was so pure and holy that he would not touch it with his hands. A priest remonstrated with a man who had accepted a Bible from a society, and took it from him, and burnt it in the fire. In repeated instances the priests have forcibly taken Bibles from their ignorant dupes and burnt them. As they have shut up the Sacred Scriptures in a dead language, the Popish hierarchy may have overlooked



the awful denunciation of the author of the Apocalypse: "*If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, GOD SHALL TAKE AWAY HIS PART OUT OF THE BOOK OF LIFE.*"<sup>5</sup> If, then, such an awful sentence is pronounced against those who either add to or take from the book of life, how much more must be their guilt who take it away entirely from their dupes!

They have nearly discarded it entirely as their rule of faith. A lay writer of that communion, who copies from Bossuet, and who has the sanction and approbation of the Scotch Papists, says, — "1, — That the Holy Scriptures, or the *written* word of God, is a rule of faith and obedience, but *not the sole or only rule*: 2, — that, besides the written, there is an *unwritten* word, handed down by tradition from Christ and his apostles; and that these two, viz., the *written* and the *unwritten* word of God, or Scripture and apostolical *traditions*, form the entire rule of faith. But, 3, — that no individual,

<sup>5</sup> Rev. xxii. 18, 19.



however learned, has a right to interpret the Holy Scriptures agreeably to his own private opinion, contrary to the understanding or explanation of the (Roman) Catholic or universal Church.”<sup>6</sup> It is a bad sign of a bad and corrupt church, that, 1,—places their own fables and legends, lies and impostures, upon an equality and authority with the word of God; 2,—that refuses to let her people see that word, because it would condemn their practice. The doctrine of faith,—not its inward belief solely, but its outward profession,—is the primary mark of a true church. The inward belief makes us true Christians; the outward profession makes us members of a true church. It is the characteristic of a true church to make a public confession of the apostles’ doctrine; and it is the mark of a corrupt church to embrace any other faith than what was preached by the apostles. “Though we, or an angel from heaven, preach any other doctrine to you than that which we have preached unto you, let him be accursed.”<sup>7</sup>

The great lapse of time, and the blackness of darkness of the ignorance of the middle ages,

<sup>6</sup> Smith’s Dialogues on the Rule of Faith, p. 17. <sup>7</sup> Gal. i. 8.



renders Romish tradition utterly useless. It is impossible to know by tradition what that Gospel was which was preached by the apostles, and guarded by an anathema, had it not been delivered in writing, and those writings handed down by the good providence of God to us. These writings contain the standard of the apostles' doctrines, and we are assured they were written for our learning, and by divine inspiration. They "are able to make us wise unto salvation through faith in Jesus Christ." They deliver the true faith in the apostles' own writing, to the end "that all men may believe to eternal life." The primitive fathers constantly appealed to the Scriptures as their standard and rule of faith. St. Jerome says, "*non credimus, quia non legimus*, we believe no more than we read." But the Church of Rome forbids the free use of the Scriptures under heavy penalties, and substitutes another rule of her own—the lies and impostures of monks and nuns, for the infallible word of God. The apostles wrote the New Testament in the vulgar tongue of the period. Nothing can be more evident from their writings than that they intended every one to read the Holy Scriptures



diligently. All sorts of people, learned and unlearned, clergy and laity, are expressly commanded to read and meditate on the law, and to teach their children to do the same. Those who do so are pronounced happy in the first psalm, and he is called blessed who reads and meditates on the deep and mysterious Revelation of St. John. "Seek ye out the book of the Lord, and read," says Isaiah. "Search the Scriptures," says our Saviour. St. Paul commended the Bereans "for daily reading and searching the Scriptures." St. Paul addresses his epistles to *all* in general,—"*to all* that be in Rome—to *all* that in every place call upon the name of Jesus Christ—to *all* the saints which are in all Achaia." He calls on the Ephesians to *judge* of his knowledge in the mystery of Christ, by the dispensation of the grace of God, given to them for their edification." He commands *every one* "to take the sword of the Spirit, which is the word of God." How could they take the word of God, unless they read his word? He commands that his epistle to the Colossians should be read in their church, and also in the Church of Laodicea. He charges the Thessalonians that his epistle to



them be read by all the holy brethren. He commends Timothy for his knowledge of the Scriptures, and praises his mother Lois, and his grandmother Eunice, for having taught him. These women must, therefore, have read and studied the Scripture before they could have taught him. God was so well pleased with the Ethiopian for reading the sublime book of Isaiah that he sent Philip the deacon to instruct him. Aquila and Priscilla, two tent makers, more perfectly expounded the Scriptures to Apollos. These tradespeople must have read and studied the book of life themselves before they could have taught an eloquent and educated man, and one who was, besides, "mighty in the Scriptures," and was afterwards an apostle. It is evident, therefore, that it is the will of God that *every man* should read the Bible, which he has himself dictated for our instruction. It is the mark of a *corrupt* and *apostate* church to forbid what God has expressly commanded, and what were expressly written for our learning.

Among the many marks of corruption of the Romish Church, that of working miracles is a prominent one. She pretends to work miracles,



and her superstitious members heartily believe it. Every rational man sees that she is wholly destitute of that power. She however palms on the ignorant "a miserable legerdemain of pranks." Did she not extinguish both the sense and reason of her members, they might easily see through their impudence and impiety; but all her pretensions are a mere juggle, into which her people dare not inquire. Our Saviour and the apostles wrought miracles as satisfactory proofs of their divine legation; but the age of miracles has long since ceased. There is therefore no believing those men who presume to deal between God and men in such a false and impious method. A man who pretends to work a real miracle may be justly suspected of being devoid of all religion; and a church that encourages pretended miracles must be considered false and heretical. This is one of the points which the apostle prognosticated. "Even him whose coming is after the working of Satan with all power and *signs* and *lying wonders*, and with all *deceivableness* of unrighteousness in them that perish."<sup>8</sup> The Church of Rome encourages her members to sin, and offers hopes of pardon and

<sup>8</sup> 2 Thess. ii. 9, 10.



happiness to the wicked through the means of dispensations and indulgences. She encourages her sons to butcher Protestants in cold blood; and makes it meritorious to kill or destroy a Protestant, as the scenes enacting daily in Ireland amply show.

Mr. O'Croly, one of their own priests, says that they are taught to consider "Protestants as *accursed* before God and man—that they scarcely deserve the name of Christians, and that Protestants are doomed to *damnation*."<sup>9</sup>

<sup>9</sup> O'Croly's Address to the Lower Orders of the Roman Catholics of Ireland, p. 7.



## CHAPTER V.

Crusade against the Waldenses.—Massacres.—Continued persecution.—Cruelties in the Netherlands—in France.—St. Bartholomew's day.—Form of consecrating an assassin.—Edict of Nantz revoked.—Pope's letter of thanks.

THE cruelties of the corrupt and idolatrous Church of Rome have been remarkably signalized in every age since the saints were delivered into her merciless hands. The Inquisition owes its existence to her cruel intolerance to the Waldenses, against whom Innocent III. preached a crusade. He promised a *plenary absolution of all their sins* who should bear arms for forty days against them; and made a deed of gift of the kingdom of heaven to those who should slay most of the heretics. Dominic, the founder of the Inquisition, promised to all who should even be polluted with the crimes of parricide, murder, incest, sacrilege, or adultery, a full pardon so soon as they should assume the cross. Many took



occasion to murder those against whom they bore malice, and then took the cross. The prince of the Waldensians was formally excommunicated by the following decree, and such of his subjects as were Papists were absolved from their oaths of allegiance, and commanded to turn their arms against him.—“ We moreover promise to those who shall take up arms the *pardon and remission* of their sins; and since *we are not to keep faith* with those who do not keep it with God, we would have all to understand that every person who is bound to the said Earl Raymond by oath of allegiance, or any other way, is *absolved* by apostolical authority from said obligations; and it is lawful for any (Roman) Catholic to persecute said Earl and to seize upon his country. We therefore more strictly and earnestly admonish and exhort you, as being a matter of so vast importance and concern, that you should study and endeavour, by all the means which God shall put into your hands, to *abolish and destroy* the wicked heresy of the Albigenses and its followers; and that with more vigour and severity than you would use towards the Saracens themselves, *persecuting and impugning* them with a strong hand and a



stretched out arm, because they are worse than the Saracens; driving them out of their lands and possessions, banishing them, and putting Roman Catholics in their room."

The chief conduct of this crusade was committed to the king of France, whose troops took possession of the towns Beziers and Carcassone, the inhabitants of which, without distinction of age or sex, were *massacred in cold blood*. Romish priests bearing crucifixes were the chief encouragers of these dreadful scenes, and assured their own butchers of the kingdom of heaven, should they be killed in battle. The chief command devolved on Simon de Montfort, who seems to have been a perfect fiend. He prosecuted the war of extermination with the most ferocious activity. He burned alive those, by hundreds at a time, who fell into his merciless hands, of all ranks, ages, and both sexes; and buried multitudes alive in pits. He set fire with his own hand to a pile where a hundred and forty victims of both sexes were chained together alive, and burnt them to ashes.

This war lasted forty years, in which time upwards of a million of lives were sacrificed to feed the demon of Popish cruelty. Though the



Pope thundered, the friars preached, the inquisitors tormented, and princes fought against these witnesses for the truth, yet were they never able to suppress them. Touched with something like pity, the king of France would no longer respond to the Pope's earnest entreaties to complete their extermination, and in consequence many families were providentially preserved. Their chief persecutors did not all die the ordinary death of other men. Montfort was slain by a stone flung by a woman from the walls of Thoulouse; Lewis died of the plague before the walls of Avignon, and thousands of his troops perished from the same cause. But the more the Waldenses were oppressed and persecuted, the more deeply did their Protestant doctrines take root. *The blood of the martyrs is the seed of the Church.* Their persecutions served to communicate their doctrines to the rest of the world. The seed of Reformation, which they kept alive, was afterwards carried into England, where Wickliffe gave it a new and more vigorous expression. The English possessions in France were favourable to the propagation of their doctrines: and Huss and Jerome of Prague, and, lastly, Luther, caught



the flame which has since emancipated the greater part of Europe from the dominion of the "Man of sin."

But the persecution of the Waldenses did not pass away with the life of Innocent. His successor, Honorius III., after a considerable lapse of time, preached another crusade against them. He commanded the "eldest son of the church," to send his son Lewis the Saint to execute his decree, who laid the whole of the valleys of Piedmont waste, and burned all the prisoners alive, as heretics. In every parish an inquisitor was placed to search for heretics, or those who were suspected of heresy. The nobility were forbid to shelter the Waldenses, and the people were forbid *to traffic with them*.<sup>10</sup>

Whoever should permit the Waldenses to escape were to be punished. The houses of these

<sup>10</sup> This fulfils the sure word of prophecy:—"The image of the beast," says St. John, "should both speak and cause that as many as *would not worship* the image of the beast should *be killed*. And he causeth all both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that *no man might buy or sell* save he that had the mark or the name of the beast, or the number of his name. Here is wisdom!" This anti-social wisdom is duly recognised and acted on in Papal Ireland at this moment; of which Mr. O'Connell's scull and cross bones is a satisfactory proof. Rev. xiii. 14—18.



persecuted men were to be razed, lest the very walls should spread "the wicked heresy." Those who abjured, through constraint or fear, were to be confined in prison. Those who voluntarily apostatized were to be transported from their former abodes into untainted places—to wear crosses on their garments—to be publicly flogged every Sunday between the reading of the epistle and gospel—and in solemn processions were to undergo the same discipline. In the year 1332, John XXII., who himself held heretical opinions, issued a bull of extermination against the Protestants of the valleys. He denounced them as *heretics, odious to God and his church*. Clement VII., in 1380, sent a multitude of inquisitors among them, who tortured, burned and embowelled alive, multitudes of men and women, under the auspices of Borelli, chief inquisitor. Reinerier, a Dominican, and an inquisitor-general, says of the Waldenses—"These live justly before men, and believe all things rightly concerning God, and all the articles in the Creed; *only they blaspheme the Church of Rome and the clergy*. This was their real crime—"the head and front of their offending," which neither their just living nor their



right faith could cover. Accordingly, Innocent VIII., “cut to the heart by such a profane heresy,” issued a bull in 1487, commanding the archdeacon of Cremona “to summon to his assistance all temporal and spiritual powers to tread the Waldenses under foot *as venomous adders*, so as not only to obtain the crown of glory, but to insure the approbation of the apostolic see!” Preachers were sent to animate both princes and people to exterminate these “venomous adders” from the face of the earth. They were not to give any quarter, neither to cherish nor to entertain them, under pain of damnation. An immense slaughter of the Protestants was the consequence. The valleys were depopulated. Men, women, and even children, were burnt alive, without mercy. A similar persecution was directed against them in the year 1534, but despair gave them courage, and they repulsed their invaders with considerable loss; their leader being obliged to confess that the “skin of one of the Waldenses cost the lives of fifteen good Catholics.”

It was the business of an inquisitor to make the strictest inquiry and search for heretics. Although the cruel tribunal of the Inquisition



was not allowed in France, yet an individual, commissioned by the Pope, and bearing the title of Inquisitor of the Faith, usually resided in that country, who reported to the magistrates those who were suspected of heresy, and excited them to the punishment of that most heinous of all crimes in Popish eyes. No obedience to the laws, or loyalty to the sovereign, were any defence against the damnable crime of denying the Pope's supremacy. But France has ever been the grand theatre of the most horrid and barbarous massacres, and which have always been perpetrated at the instigation of the most bloody, persecuting, and intolerant church that ever disgraced humanity or the Christian religion, and which calls itself, *par excellence*, CATHOLIC.

The inhabitants of Mirandol, and the surrounding country in Provence, were the descendants of the ancient Albigenses, and had imbibed the Protestant religion; their adherence to which, and their friendly relations with other Protestants, were deemed sufficient to devote them all to death, after many had been destroyed by persecutions and tortures. Their innocence and loyalty were no defence against the inquisitorial powers of the Parliament of Aix, before which



they were cited in 1545, to abjure their heretical opinions. These, knowing the dangerous trial to which they were subjected, and the Popish doctrine, that *no faith is to be kept with heretics*, refused to appear. An arrêt for contumacy passed against them in that parliament, which condemned all the heads of families to be BURNT ALIVE,—all their effects to be confiscated,—their woods to be cut down,—and their houses to be demolished. Some little interval elapsed before this ferocious sentence was put in execution; but D'Oppide, first president of the Parliament of Aix, and Guerin, attorney-general for Provence, representing them as dangerous to the state, and meditating rebellion, obtained an order from the government, to make them examples of Papal vengeance and cruelty. The sentence was executed with circumstances of such savage cruelty as, even the Jesuit Maimbourg himself confesses, could not be exceeded. Twenty-two villages were entirely laid waste. Three thousand men, women, and children, were butchered and burnt alive; six hundred were sent to the galleys, to whom death itself would have been easy in comparison; and a vast multitude were driven to perish in the fields and wastes. When



the savage military took possession of Cabrieres, about nine hundred men were collected together in a field, and sabred—not one escaping. The women were shut up in barns among straw, which D'Oppide ordered to be set on fire, when the whole were *burnt alive*. When any attempted to escape by the doors, they were instantly pushed back again into the fire with pikes and halberts. Many pregnant women were burnt in the barns. Others were ripped up, and the infants torn from their wombs and trampled to death under foot. Some women and children fled to the churches as to a sanctuary, but were there all despatched without mercy. Those unhappy creatures who escaped to the hills and wilds were hunted like wild beasts by the ferocious soldiery, who told them they should be sent to hell, to dwell with the devil and his angels! These, and similar persecutions, had the opposite tendency to that desired by the bloody heresy-hunters. The French Protestants increased in numbers, and, in proportion, the relentless rage and fury of their Popish persecutors, till the Eve of St. Bartholomew deluged the plains of France with Protestant blood.

In France the Guises marked the Protestants



for vengeance; the horrid cruelties practised on whom drove them into rebellion in the year 1560. They were defeated in an action near Amboise, before which, orders were issued to give *no quarter*. The Protestants taken in the town were massacred in cold blood. The French historians affirm that “the streets of Amboise were made to swim with blood.” Such is the tender mercy of Popery. This year was also immortalized by another persecution of the Waldensian Protestants. A body of troops were sent into their valleys to root out that wicked heresy, as they called it, which still burned in these valleys, without being consumed. The many bloody tragedies which have been enacted in that country must increase the detestation of all sober Christians against the Church of Rome and its infernal instrument, the Inquisition. It is like “the arrow that flies by night, and the destruction that wastes at noon day.” Count Trinitè, the agent of Papal vengeance, *burned* the clergyman of St. Germain *alive at a slow fire*, and compelled the women of his parish to carry faggots and augment the fire. He burned a man and his wife alive at the same stake. He burnt a number of villages, and put their inhabi-



tants to the sword. These barbarities only rooted the inhabitants the more firmly in their ancient faith, and increased their detestation of a religion which delights in such anti-christian cruelties. The seventeenth century commenced with another persecution of these helpless people. Their sovereign, the Duke of Savoy, determined to compel them to *worship* the Virgin Mary and *adore* the host, under pain of banishment and confiscation of goods. They were treacherously persuaded that there was no intention of putting the decree in execution, and in consequence they allowed the time for submission to elapse. At the appointed time, upwards of 500 families were barbarously ejected from their homes, and ignominiously expelled from their country.

Lewis XIV., and Victor Amadeus, Duke of Savoy, in the year 1686, united their forces to complete, in Piedmont, what had been left undone in France. Exile or death, or the idolatry of the mass, were the terms offered to the Protestants; while Catinat, with the French troops, entered the valleys in one direction, and the Duke of Savoy with his forces in another. The butchery and brutal violence of former crusades were repeated on this devoted people



with aggravated cruelty; a carnage ensued which spared neither age, sex, nor condition. The fertile valleys of Piedmont were laid waste, and their loyal and gallant defenders were massacred in cold blood, before their altars, and tortured with cruel and lingering deaths in the dungeons of Savoy; and, finally, a remnant of these loyal people were expelled their country, and received an asylum in the Protestant towns of Switzerland; from whence, in 1690, an intrepid clergyman, Henri Arnaud, conducted a remnant of about 800 resolute Vaudois, in the face of a powerful enemy, and through a hostile country, traversing mountains, crossing rivers, and surmounting defiles, into their beloved valleys.

“ Since their restoration to their native settlements,” says the Rev. W. S. Gilly, in his Narrative of an excursion to Piedmont, “ at the latter end of the seventeenth century, they enjoyed a comparative calm. As long as Victor Amadeus found them useful in his wars with France, the Vaudois were caressed, and flattered with promises; but in 1721, when every thing was tranquil upon the frontiers, the Sardinian government began to think they had been too indulgent to them.



“ A royal edict was published by Victor Amadeus in the year 1721, forbidding more than ten persons to assemble together in the said valleys for any purpose whatever, under the severest penalties, and commanding all the inhabitants to take their children to a Romish priest to be baptized, within twenty-four hours after their birth. These, and other oppressive enactments against the Protestant subjects of his Sardinian majesty, became at length so intolerable, that they were obliged to have recourse to the interposition of foreign ambassadors at the court of Turin.

“ The French revolution again rendered their services valuable to their sovereign, and none were so faithful or loyal as the Protestant inhabitants of Luzerna and San Martino. Public orders were full of praises of their valour and fidelity, and royal acknowledgments were naturally expected to be followed by generous concessions.

“ The lawful dynasty was suspended by a new order of things in 1800, which none were so anxious to prevent as the Vaudois; but the intrusive government, instead of resenting the zeal which had been displayed against invasion, placed this long neglected race upon a footing



with its other subjects. Religious disqualifications were taken off, and Protestants and Papists were rendered equal in the balance of the state.

“ But again the scene changes. By a sudden revolution, the house of Savoy finds itself elevated to that state among nations to which its own unassisted feebleness could never have attained. The principal agent in its restoration is England, a PROTESTANT power,—and yet its first use of revived authority is, to deprive its Protestant subjects of privileges which they had enjoyed for fourteen years, and to throw the Vaudois once more upon the pity and protection of foreigners.

“ At Genoa, before the king could set foot in the hereditary dominions to which the British arms had restored him, and while he was under the protection of a British (Protestant) escort, Lord William Bentinck *most earnestly pleaded* for the oppressed churches of the valleys. The King listened to the eloquent and feeling appeal with *worse than indifference*. His determination, most probably, was already made; for, in FOUR DAYS AFTERWARDS, and *in the morning after he had taken possession of his palace at Turin*, the UNGRATEFUL MONARCH issued an edict by which he dispossessed the Vaudois of all they had en-



joyed during his dethronement, and put many vexatious decrees in force which had been proclaimed against them by his bigotted and intolerant predecessors.”<sup>1</sup>

Philip II. of Spain was the most powerful and the most bigotted monarch of the age. He was master of Spain, of the dutchy of Milan, of the two Sicilies, and of all the Netherlands. His bigotry was so great that he contemplated taking his father's bones out of the grave and burning them, because he was suspected of having favoured the reformers in Germany, although he had persecuted them all his life. Philip introduced the Inquisition into the Netherlands in the year 1559, when individuals were committed to prison on bare suspicion, and put to the torture on the slightest evidence. The persecutions under the Duke of Alva were so dreadful that above twenty thousand families fled into France and England, overwhelmed with horror at the sight of the dreadful cruelties inflicted on the Protestants. There was no distinction made of age, sex, or condition. Persons in the earliest

<sup>1</sup> Narrative of an excursion to the mountains of Piedmont, and Researches among the Vaudois or Waldenses, Protestant inhabitants of the Cottian Alps. By the Rev. W. S. Gilly.



youth, and those worn out and ready to sink under the infirmities of age—persons of the highest rank and of the lowest condition, were alike sacrificed, on the slightest suspicion, in this Popish place of torments. In the space of a few months eighteen hundred persons had suffered death—yet Alva's thirst of blood was not satiated. The military, accompanied by the familiars of the Inquisition, were let loose among the Protestants, like wolves or beasts of prey. They seized them at midnight in their beds,—dragged them to be tortured in the dungeons of the Inquisition, and then burnt them alive at the stake. To prevent their bearing testimony to the truth, in the midst of the flames a cleft stick was fixed on their tongues, which were also scorched with a glowing iron. The iniquity and unrelenting cruelty exercised by the inquisitors diffused an universal terror over all the provinces, and a vast number of families fled into foreign parts. In all places nothing was seen but *familiars* and hangmen, scaffolds and gibbets erected, fires kindled, proscriptions and punishments. For so much devotion to the HOLY see, and attachment to the *Romish* faith, the POPE sent a solemn embassy to present the Duke



of Alva with a CONSECRATED hat and sword, as a reward for his illustrious defence of the Popish faith. This had the effect of redoubling Alva's zeal and cruelty. He boasted that, during six years, he had put eighteen thousand persons of both sexes, and of all ages and conditions, to death, by the hands of the executioner alone, besides what suffered by the sword in the field, and by massacres in cold blood.

France has ever been the great aceldama of Popery. Although it has ever been the most independent Church in the Papal dominions, yet it at the same time has been the most cruel and bloody. The massacre of Amboise was soon followed by that of Vassi, in the year 1562, a small town of Champagne, where the Protestants were accustomed to meet in a granary for public worship on Sundays. They were attacked by the followers of the Duke of Guise, who killed the clergyman and massacred the congregation, while attempting to make their escape by the doors and windows. About three hundred defenceless Protestants were killed here in cold blood. This was a prelude to the civil wars. To quote the words of a French author, after the affair at Vassi, it is impossible to count the



massacres, for they were without number. It may be affirmed with certainty that there had never been so many in so short a time, under the most cruel persecutors of the church, as at Cahors, Sens, Auxerre, Tours, Castres, Ville-neuve, Bagnole, Signe, Paris, Bar-upon-Seine, Senlis, Agen, Tarraube, Meaux, Mans, Aurillac, Valongues, Nevers, Issoudun, Amiens, Castelnaudary, Troye, Gaillac, Thoulouse, Orange, St. Stephen, Gien, Grenade, Marsilargues, Abbeville, Chalons, Ispernay, Chatillon, Angers, Cran, Blois, Mer, Moulins, Rouen, and in many other places through all Provence, in less than two years, with cruelties which have no example among the most barbarous nations. At Tours three hundred were locked up in a church, and left without food for three days. They were afterwards brought to the brink of the river, where they were all slain: some of them were strangled, some beheaded, some flayed alive, others drowned; and infants were sold for a crown. The president, who was *suspected of favouring the Huguenots*, was beaten, hung up by one foot, with his head in the water, had his bowels taken out while alive, and his heart carried about on the point of a



lance. At Agen five hundred were executed—two hundred massacred at Mons, fifty thrown into a fish-pond, and as many into ditches; about fourteen hundred in Provence; and at Cisterno about four hundred women and children were massacred. In 1562 the Parliament of Paris decreed that all Catholics (Papists) should rise in arms, sound the bells in every place, and spoil, kill, and root out the Huguenots, without distinction. The same orders were given at Thoulouse. The bells were rung for a general massacre in that city and neighbourhood, where there were about thirty thousand Protestants, many of whom perished. *These orders were approved by the King of France and the Pope.* The pacifications that were made became more murderous to the Protestants than many wars. During an interval of peace, though of short continuance, four thousand assassinations might be reckoned up. No person of that religion was ever in safety. If he was a Huguenot, he carried about with him, wherever he went, an original sin for which it was thought lawful to assassinate him anywhere. Though a man was a Roman Catholic, it was enough if he had enemies to make it be believed that he was



a Huguenot, in order that they might poniard him with impunity. After the peace of Chartres, Protestants were in greater danger than during the war. In two months time more than two thousand of them were killed in different places, either by their particular enemies or by popular commotions.

But these appear trifles when compared with the horrid massacre of St. Bartholomew's—a scene of the most profound perfidy and savage ferocity, unequalled in the annals of crime, and which rendered all France one field of carnage and blood. Charles IX. pretended to court the Protestants more than ever, and lulled their suspicions asleep with oaths and promises. Every measure being taken for preventing the escape of the Protestants, the Eve of St. Bartholomew was fixed in council for their massacre. Orders were sent to the provinces for a simultaneous slaughter of those “odious to God and his Church.” Orders were issued to the Popish burgesses, “that it was his Majesty's will and decree, to make one UTTER EXTIRPATION of the rebellious Huguenots, and that none should be spared.” The Duke of Sully, in his Memoirs, says that the order



extended to infants at the breast; and that the *priests* were most active in instigating and encouraging the murderers. After midnight the fatal bell was tolled, and the carnage commenced. Every quarter of Paris was filled with bands of murderers. In bed, half naked, and trembling with undefined fears, the Protestant chiefs were assaulted, their throats cut, stabbed, and tossed out of windows. The cries of the miserable Protestants were dismal and terrifying.

Wherever the blood-thirsty Papists were led by the civil authorities, they rushed with fury. Armed, and let loose to acts of cruelty, they emulated the rage and ferocity of the most savage animals, and were urged on to satiate themselves with the blood and plunder of these pestilential heretics. They burst open the doors of houses belonging to the Protestants, and murdered, without mercy or compunction, the aged, the women, and children, whom the horrors of that dreadful night had roused from their slumbers. Blood flowed like rivulets; and the bodies of the dead and dying were cast forth in heaps into the lanes and streets. Every quarter of Paris resounded with barbarous shouts—the noise of the assaults and ravage of houses, and



with the conflicts of some Papists with others, quarrelling about the plunder, or gratifying their private revenge. While, at intervals, the explosion of muskets and the clashing of arms, were followed by the lamentable shrieks of the wounded, the groans of the dying, the cries of despair, and the last despairing agonies of parents torn from the embraces of their offspring. Seven days were employed in this way at Paris; the first three, especially, with demoniacal fury; and it is computed by French historians that TEN THOUSAND Protestants were massacred in Paris alone, “at one fell swoop.”

The butcheries in the Provinces continued for a considerable time. In Roanne above six thousand were slaughtered; at Thoulouse several hundreds were hewed to pieces with axes; at Orleans eighteen thousand were massacred. The whole numbers who perished in these massacres have been differently stated. Mezeray says *twenty-five thousand*; Thuanus *thirty thousand* in Paris alone, of whom five hundred were noblemen and men of distinction; and Sully says, “the number massacred during eight days, throughout the kingdom, amounted to *seventy thousand*.” The Popish bishop of



Rodez confesses the number of the slain to have been *one hundred thousand*! The historian of Philip II. says that this bloody massacre was planned and advised by the Duke of Alva; and when the news reached the Spanish army in the Netherlands, they were received with the most extravagant signs of joy. The skies resounded with the firing of cannon and the sound of martial music; and at night bonfires were lighted round the camp. Such a complication of hellish doings found panegyrists among the abettors of Popery. Peter Charpentier wrote an apology for it. John Des Caurres praised it in an ode. The most extravagant encomiums were bestowed on it in a speech pronounced before Philip II. But Thuanus, the great French historian, showed a more Christian spirit. "May that day," says he, "be ever numbered among those that are past! may the cruelties that were then committed meet with no credit in the ages following! At least, let us be sure never to mention them ourselves, and to suffer the crimes of our own nation to remain concealed under the veil of the darkest night."<sup>2</sup>

The POPE was also privy to the horrid design,

<sup>2</sup> Popery always the same, p. 60.



and *gave it his sanction*. His legate at the court of France gave instant information to his *Holiness* of the terrible vengeance taken on the pestilent heretics of France. So grateful was this bloody deed to the soul of the “Son of Perdition,” that a decree was immediately framed in the conclave to institute a *jubilee* for this massacre, throughout the Papal church. A solemn procession was made to the church of St. Mark, where high mass was performed, and his *Holiness* Gregory XIII. *gave public thanks* to Almighty God for the massacre of so many thousands of Protestants in cold blood! He despatched Cardinal Ursin to congratulate Charles, and compliment him for his zealous care in extirpating heresy. And, furthermore, to show his apostolic satisfaction, he caused magnificent paintings to be drawn, and medals to be cast, representing the bloody deed.

Bossuet, one of Philip II.’s governors in the Netherlands, butchered more than three hundred Protestants in Amsterdam in the same year. Toledo, a Spanish general, got possession of Naerden, under a solemn oath to the inhabitants that their lives and properties should be respected; when he collected all the magistrates



and principal inhabitants into the church, under pretence of administering to them the oath of allegiance to Philip. While Romero was administering the oath, he rushed in with his troops, and killed the chief magistrate with his own hand. The ferocious Papists, after butchering all that were in the church, spread themselves over the town, and fell with savage fury on the defenceless Protestants, indulging their avarice, cruelty, and lust. Wives, and virgins under age, were violated and tortured to discover where their husbands or parents had hid their treasure. A number of infirm old men in the hospital, and those confined by sickness, were likewise butchered. They tore the heart out of a youth, alive, before his father's eyes. After torturing a citizen, to make him discover his wealth, they dishonoured his wife in his presence, and then murdered him. They next tied the woman's hands behind her, and hung her by the feet to a beam, with her head downwards: in that posture they left her to die, with her little son, whom they bound and placed beside her.

The author of a book called *Le Cabinet du Roi* proved that within a few years upwards



of two hundred thousand Protestants had been martyred by the sword and the stake in France.

The Pope, on the Sunday after Whit Sunday, 1583, gave public thanks to God for the divisions that were sprung up in England among the heretics there. He had six short CURSES read, prayer-like, with this conclusion: "Abate, assuage, and confound, Jesu Maria, the damnable heresies of the rebellious heretics of England."

The Prince of Orange was murdered by Belthazur Gerard, 1584. He had been kept in the Jesuits' college at Treves, and encouraged and even consecrated for the deed. The form of consecration is as follows:—The person persuaded by the Jesuits to assassinate a king or prince is taken into a secret chapel, where they have prepared, upon an altar, a great dagger, wrapped up in linen cloth, together with an Agnus Dei. Drawing it out of the sheath, they sprinkle it with holy water, and fasten to the hilt several consecrated coral beads, pronouncing this indulgence, that as many blows as the regicide shall give the prince, he shall deliver so many souls from *purgatory*. After this ceremony, they place the dagger in the regicide's hand, with this recommendation: "Thou chosen



son of God, take the sword of Jephthah, the sword of Samson, the sword of David, wherewith he cut off the head of Goliath, the sword of Gideon, the sword of Judith, the sword of the Maccabees, the sword of Pope Julius II., wherewith he *cut off the lives of several princes his enemies, filling whole cities with slaughter and blood.* Go, and let prudence go along with thy courage. Let God give new strength unto thine arm." After which they fall down on their knees, and the superior of the Jesuits pronounces the following exorcism:—"Come, ye cherubim, ye seraphim, thrones and powers! Come, ye holy angels, and fill up the blessed vessel with an immortal glory! Do ye present him every day with the crown of the blessed Virgin Mary—of the holy patriarchs and martyrs. We do not look upon him now as one of ours, but as one belonging to you. And thou, O God! who art terrible and invincible, and hast inspired him in prayer and meditation *to kill the tyrant and heretic*, for to give his crown to a Catholic king; comfort, we beseech thee the heart of him we have CONSECRATED to this office. Strengthen his arm, that he may execute his enterprise. Clothe him with the armour of divine power, that, having



performed his design, he may escape the hands of those who shall go in pursuit of him. Give him wings, that his holy members may fly away from the power of *impious heretics*. Replenish his soul with joy, comfort, and light, by which his body, having banished all fear, may be upheld and animated in the midst of dangers and torments." This exorcism being ended, they conduct the regicide to another altar, where hangs an image of James Clement, a Dominican friar, who, with a poisoned knife, killed Henry III. of France. This image is surrounded with angels, who protect and carry him to heaven. The Jesuits show it him, and put afterwards a crown upon his head, saying, "Lord! regard here the arm and the executor of thy justice: let all the saints arise, bow, and yield to him the most honourable place amongst them." Afterwards he is not permitted to speak to any one, but to four Jesuits, deputed to keep him company.

Dr. William Parry, sanctified by the above accursed form of consecration, was executed for various acts of treason, and for a conspiracy to murder Queen Elizabeth. To do which, he was encouraged by Palmio, a Jesuit—Campeggia,



a nuncio—Como, a cardinal—and Pope Gregory XIII., whose ABSOLUTION for the intended assassination was found on his person !

Henry III. of France was excommunicated and deposed by Sixtus V. in the year 1585 ; not because he was a Protestant—for that he was not—he was one of the Bartholomew councillors and massacrists ; but because the necessity of his affairs obliged him to *tolerate the Protestants*. The Sorbonne pronounced the people of France ABSOLVED from their oath of allegiance. In consequence of this he was assassinated by Jacques Clement, a PRIEST.

His successor, Henry IV., was twice deposed by Gregory XIV., and also by Clement VIII., as a HERETIC and favourer of heretics. At same time the Sorbonne declared “ that, as he was excluded from the throne *by the HOLY SEE*, those who assisted him would be DAMNED ; and that they who should oppose him, even to the shedding of their blood, *should enjoy eternal happiness and a crown of martyrdom*.” In consequence of these bloody instructions, Ravallac stabbed him in his coach in the street. He had long meditated this horrid tragedy. To sanctify his deed, the regicide went to mass,—*reconciled him-*



*self with God,—made his confession to a priest, to whom he disclosed his intention of committing the murder.* He was asked, on his trial, what were his motives for so barbarous a deed. He replied, the king's heresy, and the report of his intention of making war on the Pope, which "was to make war on God, in as much as," said he, "THE POPE IS GOD, AND GOD IS THE POPE."

Father Paul says there were no less than fifty conspiracies formed against this monarch; so that he lived in continual fear and dread of his life. Various attempts on his life besides that of Chatel, a PRIEST, by whom he was wounded in the mouth, were made by different persons, male and female, strangers and domestics. His cup-bearer, Borbrenius, was employed by the JESUITS to poison him.

Lewis XIV. revoked the edict of Nantz, 1685. It was made by Henry IV. and declared by the Parliament of Paris, on 15th February, 1599, to be PERPETUAL AND IRREVOCABLE. This edict was renewed and confirmed by Lewis XIII., and although there were many violations of it during his reign, and also by Lewis XIV., it was made *perpetual* on their respective accessions to the



throne. Henry IV. was inclined to reward the fidelity and loyalty of his Protestant subjects, who had powerfully supported his right to the crown, when the French Papists formed a league, supported and assisted by the *rebellion-stirring* Pope and the King of Spain, for his exclusion. By this celebrated edict the Protestants enjoyed free liberty of conscience, and the use of public churches—free access to all places of honour and dignity—large sums of money to pay off their troops—a hundred strong places as pledges of their future security—and funds were appropriated for the maintenance of their clergy and garrisons. Nevertheless, Lewis perfidiously revoked this edict, and peremptorily required the French Protestants to sign a declaration of submission, and strict obedience to his royal orders—that they should promise to attend the mass, and entirely omit their own meetings—for otherwise they should forfeit, not only *their lands and all other property*, but also their *personal liberty*. The men were doomed to slavery in the king's galleys *for life*, and the women to be shut up *for life* wherever their enemies should choose to immure them. To his everlasting disgrace, this cruel law was to the letter



fulfilled. Many of the female Protestants, and particularly young girls, were transported to the West Indies, and sold for slaves, because they would not worship the Virgin Mary and other dead saints, but especially that darling GOD, the consecrated wafer, with the other trumpery of the Pantheon.

The revocation was followed with horrible cruelties, and new inventions for conversion. The execrable violences of these Popish fiends fill the heart with horror at a religion *calling* itself Christian, but *acting* diametrically opposite to both the spirit and the letter of the Christian religion. The Protestant clergy were all banished the country, and their churches levelled with the ground. The laity were outlawed, robbed, imprisoned, banished, sent to the galleys, dragooned, tortured, and put to death. Their houses were pillaged, goods sequestrated, woods cut down, churches, houses, and castles, burned and demolished, *because they were infected with heresy*. Military were kept at free quarters in the houses of noblemen and gentlemen, who exercised all manner of cruelty upon them. They beat and dragged them to the mass — suspended them in wells, by ropes under



their arms—hung them by the hair or feet, and fumigated them with brimstone—prevented them from sleeping for eight or nine days together—threw quantities of water on their faces—held kettles reversed upon their heads, whereon they made a continual noise—beat a number of drums at the bedsides of the sick and dying, for weeks, without intermission. To some they promised repose, on condition of holding in their hand a burning coal so long as one could slowly repeat a *Pater noster*. Infants were taken from their mother's breasts, and left to die of crying and hunger, within hearing of their distracted mothers, separated from them only by a thin partition. Such as rejected the host were condemned to be burnt alive. The bodies of those who refused the Popish sacrament when dying were carried forth in hurdles and thrown into the common sewers. All these and many other cruelties were practised on the Protestants, in order to convert them to the belief that the *wafer* is the "body and blood, soul and divinity of our Lord Jesus Christ," or, as the Irish priest said, at the Clare election, "*your God, which I hold in my hand.*"

A number of Protestants, having one day



assembled on the ruins of one of their churches for fasting and prayer, were surrounded and attacked by dragoons. Many were killed upon the spot, more were afterwards *burnt alive*, and hanged; and Daniel Chamier, their clergyman, was broken upon the wheel in a most cruel manner. They gave him fifty blows of the iron bar upon the scaffold, and allowed him to linger three days in the most exquisite torture, before they gave him what they call the *coup de grace*, which is the finishing blow on the breast. Homel, another divine, aged seventy-one, was broken alive on the wheel at Tournou. He received forty blows of the iron bar; and, after every limb was broken, he was kept alive forty-eight hours. When reduced to this miserable condition, his merciless tormentors asked him "if he would die a Roman Catholic?" He answered, "had it been my design to have changed my religion, I would have done it before my bones were thus broken to pieces." He died full of faith and hope, *and forgave* his judges and torturers. In the course of this cruel and barbarous persecution, about *a MILLION of Protestants* saved their lives by quitting their blood-stained country, many thousands of whom



took refuge in England, and settled in Spitalfields, where they introduced the silk manufacture, and enriched this country with their industry; but ONE HUNDRED THOUSAND were murdered in various ways. Seven kinds of persecutions were set on foot at once against them; and they were so reduced that their Popish enemies boasted that the name of Protestant should never more be heard of in France.

The highest eulogiums were bestowed on Lewis for his holy zeal in extirpating heresy, by the whole Popish clergy and priest-ridden bigots of that time, who represented this bloody persecution as the most glorious achievement of his reign. The Bishop of Valence, in a harangue addressed to him in the name of the convention of the Gallican clergy, complimented him with the titles of "*the great restorer of the faith, and extirpator of heresy.*" "In vain," says he, "should I search into the ages past, — in vain should I call to my assistance all the panegyrics of the first and holiest emperors;" for his extirpation of heresy, "infinitely surmounted all his other glorious titles." Besides, innumerable medals, statues, and triumphal arches appeared, which exhibited the hero in the magnanimous



attitude of crushing the hydra under his feet. But, above all, and let it never be forgot, his HOLINESS, Pope Innocent XI. wrote a congratulatory letter to "his dearest son in Christ, the *most Christian* king of France," in which he acknowledged his good services, and celebrated his piety and zeal in the warmest strains. When he adhered to the edict of Nantz and protected the Protestants, he had long and violent differences with the SCARLET see, and it was with difficulty, and not without submission, that he escaped excommunication and deposition, and his kingdom the horrors of an interdict. But his cruel policy expiated all his former offences, and the Pope graciously smiled upon him, and wrote the following letter :

"To our dearest Son in Christ.

"Since, above all the rest of those illustrious proofs which do abundantly declare the natural inbred piety of your Majesty, that noble zeal, and worthy of the most Christian king, is most conspicuous, with which being ardently inflamed, you have wholly abrogated all those constitutions that were favourable to the HERETICS of your kingdom; and, by most wise decrees



set forth, have excellently provided for the propagation of the orthodox belief, as our beloved son, and your ambassador with us, the noble Duke d'Estrees, hath declared to us: — we thought it was incumbent upon us most largely to commend that excellent piety of yours, by the remarkable and lasting testimony of these our letters, and to congratulate your Majesty on that accession of immortal commendation which you have added to all your other exploits, by so ILLUSTRIOUS *an act of this kind.* *The Catholic*" (Popish only) "*church shall most assuredly record, in her sacred annals, a work of such devotion towards her, and celebrate your name with never-dying praises :* but, above all, you may most deservedly promise to yourself an ample retribution from the Divine Goodness for this MOST EXCELLENT undertaking; and may rest assured, *that we shall never cease to pour forth our most earnest prayers to that Divine Goodness for this intent and purpose.* The rest you shall understand from our venerable brother, Angelo, Archbishop of Genoa. In the mean time, we greet thee most kindly with our apostolic benediction.

“ Given at Rome, the 13th November, in the 10th year of our Pontificate.”



## CHAPTER VI.

Introduction of Christianity. — Of Popery. — Henry VIII. throws off Papal supremacy. — Act of the six bloody articles. — Visitation of the monasteries. — Form of excommunication. — Reign of Queen Mary. — Persecution. — Martyrs burnt in England—in Scotland.

It is now beyond all controversy that the Christian religion was introduced into England by St. Paul, whence it travelled northwards in the rear of the Roman armies into Scotland. The Saxons, who were heathens, massacred the greater part of the Britons, and the residue took shelter among the mountains of Wales.

Gregory the Great, Bishop of Rome, sent Austin with forty monks to convert the Saxons, and England remained for nine centuries under the tyrannical dominion of Gregory's successors. From the latter end of the eighth century, till the reign of Henry VIII., every house in Great Britain paid a penny yearly to the Pope, which



was called Rome's Scot and Peter-pence. Had the Saxons received their Christianity from the Britons, England would have escaped the tyranny of Rome. The British bishops opposed Austin, and did not yield to Rome till the conquest of Wales by Henry I. And, both before and after the Conquest, there were violent efforts made to resist the Pope's encroachments. But the weakness, the necessities, and the superstition of the princes, gradually yielded to the unblushing mendacity and usurpations of Rome. The Conqueror permitted the Pope's legates to hear and determine ecclesiastical causes. After a violent contention, Henry I. yielded to the Pope the patronage and donation of bishoprics and other benefices. Stephen permitted appeals to be made to Rome, which rendered the Pope omnipotent. Henry II., the greatest monarch of the age, yielded the exemption of the clergy from the secular power, which made the Pope supreme head over all ecclesiastical persons and causes in England. He obtained from King John the surrender of the whole kingdom, which he granted back again to be held in fee-farm and vassallage of the Pope. As immediate and absolute lord, he attempted to convert the profits

*10th year of our Pontificate.*



of the whole kingdom to his own use, but the tyrannical exercise of his usurped power roused the spirit of both kings, lords, and commons; even the Popish bishops themselves vigorously resisted the foreign usurpation. The three first Edwards, Richard II., and Henry IV., enacted severe laws against the Pope's tyranny. But the nation being kept in profound ignorance, superstition, and devotional slavery, no effectual attempt was made to break the chains till the reign of Henry VIII. In his days the parliament complained "of appeals to Rome in causes of matrimony, divorce, tythes, &c., to the great inquietation, vexation and trouble, costs and charges, of the king's highness and many of his subjects."<sup>3</sup> The following year a farther complaint was made, "that the subjects of the realm had been greatly decayed and impoverished by intolerable exactions of great sums of money, claimed and taken out of this realm by the Bishop of Rome, as well in pensions, censes, Peter-pence, procurations, provisions, deligacies, rescripts in causes of contention and appeals, as also for dispensations, licenses, faculties, &c.—*who assumed a power to dispense with all human*

<sup>3</sup> 24 Hen. VIII., c. 12.



*laws, uses, and customs of all realms.*"<sup>4</sup> Several subsequent acts levelled the whole fabric of Romish usurpation. Both Houses of Parliament then united in recommending to the king—"That for farther corroboration of these acts, and utterly to exclude the long usurped power, authority, and jurisdiction of the Bishop of Rome, that an oath containing the substance and effect of those statutes be limited and tendered to his subjects."<sup>5</sup> The oath of supremacy was accordingly framed, which at once laid the axe to the root of the Pope's jurisdiction; *for the SUPREMACY is in fact the real pivot of the Papal usurpation.* This was the only step which Henry took, but it was a radical one towards the reformation, and was the mortal blow to Popery in England. It struck directly at the root of the Papal usurpations on the ecclesiastical rights and liberties of England.

During Henry's reign, the Church merely changed masters. He threw off nothing of Popery but the supremacy; in every thing else he lived and died a bigoted Papist. He burned those who denied transubstantiation; and in his

<sup>4</sup> 25 Hen. VIII., c. 21.

<sup>5</sup> Gibson's Codex.



last will he left money for a priest to pray his soul out of purgatory. He fiercely maintained the mass in Latin—image worship—invocation of saints—prayers to the Virgin and for the dead—the seven sacraments—purgatory—works of supererogation—and transubstantiation; and whoever spoke or wrote against, or opposed any of these, were to *suffer death as heretics*, that is, to be *burnt alive*. He persecuted alike those who acknowledged the Papal supremacy, or disputed the Popish ceremonies. It was nothing uncommon to see a stanch Papist for denying the king's supremacy, and a zealous Protestant for refusing the ceremonies, chained back to back and burnt together at the same stake. Henry attempted in fact to be Pope, as well as king of England; and, like his brother at Rome, he enforced transubstantiation by the fire. In the year 1540, he caused an act to pass through parliament, which contained six clauses enforcing, 1—Transubstantiation; 2—Communion in one kind; 3—Unlawfulness of priests' marriages; 4—Unlawfulness of breaking a vow of chastity; 5—The lawfulness and necessity of private masses; 6—The expediency of auricular confession. For a contravention of



any of which the party was *burnt alive*! This was commonly called, from its cruelty, “the act of the six *bloody* articles.” The clause respecting transubstantiation was as follows:—

“That if any person or persons within the king’s dominions shall, after the 12th day of July next, by word, writing, imprinting, cyphering, or any otherwise, publish, preach, teach, say, affirm, declare, dispute, argue, or hold any opinion, that in the blessed sacrament of the altar, under form of bread and wine (after the consecration thereof), there is not present *really the natural body and blood of our Saviour Jesus Christ, conceived of the Virgin Mary*; or that, after the said consecration, there remaineth any substance of the bread or wine, or any other substance than of Christ, God and man; or that, in the *flesh* under the form of *bread* is not the very *blood* of Christ; or that, with the *blood of Christ* under the form of *wine* is not the *very flesh* of Christ as well apart as though they were both together; or shall affirm the said sacrament to be of other substance than is above said; that, then, every person so offending, their aiders, comforters, counsellors, and abettors therein, shall be deemed and adjudged



*heretics*, and every such offence shall be judged manifest *heresy*; and that every such offender have and suffer judgment, execution, pain, and pains of death *by way of burning*, without any abjuration, benefit of clergy, or sanctuary to be allowed, and also to forfeit to the king, his heirs and successors, all his honours, lands, tenements, goods, chattels, and estates, whatsoever.”<sup>6</sup>

Thomas Cranmer was elevated to the see of Canterbury on the death of Archbishop Warham, in 1533; one of whose first acts was to recommend Henry to grant at once the free use of the Scriptures to the people in the vulgar tongue, which soon opened their eyes to the monstrous absurdities and manifest idolatries of Popery. In the year 1535, Henry ordered a visitation of the monasteries, and appointed the Lord Cromwell as visitor-general. He was instructed to inquire strictly into their titles and revenues; and to examine into the morals of the friars and nuns, and the regulations observed in each order. Henry foresaw that this course would undeceive the people, who had a high opinion of their pretended sanctity; and he himself also had a tender

<sup>6</sup> 31 Hen. VIII., c. 4.



affection for the spoils of the monasteries. Cromwell found in them such scenes of vice, debauchery, and imposition, as were disgraceful to human nature. They carried on an idolatrous traffic, by imposing on superstitious people with images and relics. In some houses the instruments of clipping and coining were found. In most of the convents the majority of the nuns were pregnant. Many of the abbots and monks were convicted of criminal correspondence with harlots and married women, and not a few of unnatural lusts.<sup>7</sup> These discoveries, together with the rebellious practices of the monks, determined Henry to suppress entirely all the monasteries in the kingdom. The Popish clergy fomented the discontents of the people, and kindled the flame of rebellion in Lincolnshire and Yorkshire, and headed the rebels, bearing consecrated crucifixes at their head. He ordered a second visitation of these *receptacles of vice*, when such crimes were brought to light as excited the astonishment and abhorrence of all good men, and thoroughly disgusted the public at the incredible wickedness of these *holy hypocrites*.

<sup>7</sup> Barrow's History of England.



These scenes of impurity are not confined to the age of the reformation, as we learn from Maria Monk, a nun, who made her escape, in 1836, from one of these seats of satan in Canada. As soon as she had taken the veil, the abbess informed her “that one of her great duties was to obey the priests in all things; and this she soon learnt, to her utter astonishment and horror,—was, *to live in the practice of criminal intercourse with them;*” which the abbess “*represented as a virtue acceptable to God and honourable to me.*” The abbess farther informed her that “infants were sometimes born in the convent; but they were always baptized and immediately strangled.” “The holy women I had always fancied the nuns to be, the venerable lady superior; what were they? And the priests of the seminary adjoining, some of whom, indeed, I had reason to think were base and profligate men; what were they all? I now learnt that they were often *admitted into the nunnery, and allowed to indulge in the greatest crimes, which they and others called virtues.*”

“A great number of monks,” says Barrow, “and even some abbots and priors, were convicted of holding a correspondence with the



rebels, and were executed as traitors. Many compromised for their lives, by resigning their houses into the king's hands; others to avoid punishment and disgrace; but all received pensions for their subsistence. The king chose an effectual expedient to open the eyes of the people with respect to the *pretended* sanctity of relics, images, and all the other TRUMPERY of superstition. The visitors were instructed to examine, and, if possible, discover the arts by which the minds of the people were infatuated; and by this means the whole machinery of monkish imposition was detected: at the same time the scandalous vices practised in the convents were likewise published, in order to undeceive the nation. The impurities of Sodom and Gomorrah are said to *have been exceeded* in Battle Abbey, Christ Church in Canterbury; and in several other convents where they found innumerable instances of whoredom, adultery, and other unnatural lusts, and beastly practices, with arts to prevent conception among the nuns who were debauched. All which is the natural consequence and flows out of the vicious system of Popery—"forbidding to marry."

Bishop Burnet says, "For their images, some



of them were brought to London, and were there, at St. Paul's cross, in sight of the people, broken; that they might be fully convinced of the juggling impostures of the monks; and, in particular, the crucifix of Boxley in Kent, commonly called the Rood of Grace; to which many pilgrimages had been made, because it had been observed sometimes to bow, and to lift itself up, to shake, and to stir head, hands, and feet, and to roll the eyes, move the lips, and to bend the brows: all of which were looked upon by the abused multitude as the effects of a divine power. These were now publicly discovered to have been cheats: for the springs were shown, by which all these motions were made. Upon which, John Hilsey, then Bishop of Rochester, made a sermon, and broke the Rood in pieces. There was also another famous imposture discovered at Hales in Gloucestershire, where the blood of Christ was shown in a vial of crystal, which the people sometimes saw, but sometimes they could not see it; so that they were made to believe that they were not capable of so great a favour, as long as they were in mortal sin; and so continued to make presents, till they had bribed heaven to give them a sight of so blessed a relic.



This was now discovered to be the blood of a duck, which they renewed every week; and the one side of the vial was so thick that there was no seeing through it, but the other was clear and transparent; and it was so placed near the altar that one in a secret place behind could turn either side of it outward. So that, when they had drained the pilgrims that came thither of all they had brought with them, then they afforded them the favour of turning the clear side outwards — who, upon that, went home very well satisfied with their journey, and the expense they had been at.”

For exposing the impostures and vices of the Romish clergy, Henry was compared by the Papists to Nero, Domitian, Dioclesian, Julian the apostate, and some others of those ancient worthies. He was, and continues to this day to be, branded with every epithet of malignity and abuse. The enraged Pope EXCOMMUNICATED him, — laid his kingdom under an INTERDICT, — ABSOLVED all his subjects from their allegiance, — and COMMANDED them to rise in rebellion against him. Farther, to show his impotent rage, he bestowed the kingdom of England, AS A FORFEITED FIEF of the holy



see, upon the king of Scotland. I here subjoin a copy of one of those curious documents; which exhibits the skill and dexterity of the “Son of Perdition” in the art of cursing. The whole Protestants in these kingdoms lay under one of these thunderbolts; it will therefore show what we have to expect from their clemency should they ever get the upper hand upon us, and of how little value their curses are. Through the divine blessing, this nation, since the Reformation, has attained its present glory and superiority, both in arts and arms, over all other nations, especially those that are still sunk in the abominations of Popery. It never could have attained to its present greatness had it been still enthralled with the dark and gloomy superstition of Rome — with the most galling and afflicting tyranny of a confederacy of priests that ever the world was scourged with.

“By the authority of God Almighty, Father, Son, and Holy Ghost, and of the holy canons, and of the immaculate Virgin Mary, the mother and PATRONESS of our Saviour; and of all the celestial virtues, angels, archangels, thrones, dominions, powers, cherubim, and seraphim; and of all the



holy patriarchs, and prophets; and of all the apostles and evangelists; and of the holy innocents, who, in the sight of the holy Lamb, are found worthy to sing the new song; of the holy martyrs and holy confessors; and of the holy virgins, and of all the saints; and together with all the holy and elect of God;—We excommunicate and anathematize Henry, &c.—And from the threshold of the holy church of God Almighty we sequester him, that he may be tormented, disposed, and delivered over with Dathan and Abiram, and with those who say unto the Lord God, *Depart from us, for we desire not the knowledge of thy ways.* And, as fire is quenched with water, so let the light of him be put out for evermore, unless it shall repent him, and he make satisfaction. *Amen.*

“ May God the Father, who created man, curse him. May the Son, who suffered for us, curse him. May the Holy Ghost, who was given for us in baptism, curse him. May the holy cross, which Christ for our salvation, triumphing, ascended, curse him. May the holy and eternal Virgin Mary curse him. May St. Michael, the advocate of holy souls, curse him. May St. John, the chief forerunner and baptist of Christ,



curse him. May St. Peter, St. Paul, and St. Andrew, and all other Christ's apostles, together with the rest of his disciples, and four evangelists, curse him. May the holy and wonderful company of martyrs and confessors, who, by their holy works, are found pleasing to God, curse him. May the holy choir of the holy virgins, who, for the honour of Christ, have despised the things of the world, curse him. May all the saints, who, from the beginning of the world to everlasting ages, are found to be beloved of God, curse him. May the heaven and earth, and all the holy things therein remaining, curse him. May he be cursed wherever he be; whether in the house or in the field; or in the highway, or in the path; or in the wood, or in the water; or in the church. May he be cursed in living, in dying; in eating, in drinking; in being hungry, in being thirsty; in fasting; in sleeping, in slumbering, in waking; in walking; in standing; in sitting; in lying; in working; in resting; *mingendo, cacando*; and in blood-letting. May he be cursed in all the powers of his body. May he be cursed within and without. May he be cursed in the hair of his head. May he be cursed in his brain. May he be cursed in the



crown of his head; in his temples; in his forehead; in his ears; in his eye-brows; in his cheeks; in his jaw-bones; in his nostrils; in his fore-teeth and grinders; in his lips; in his throat; in his shoulders; in his wrists; in his arms; in his hands; in his fingers; in his breast; in his heart; and in all the interior parts, to the very stomach; in his veins; in his groin; in his thighs; in his genitals; in his hips; in his knees; in his legs; in his feet; in his joints; and in his nails. May he be cursed in the whole structure of his members. From the crown of his head to the sole of his foot, may there be no soundness in him. May the Son of the living God, with all the glory of his majesty, curse him. And may heaven, and all the powers that move therein, rise against him to damn him, unless he shall repent, and make full satisfaction."

———"O, but Man, proud Man!  
Drest in a little brief authority;  
Most ignorant of what he's most assured,  
His glassy essence,—like an angry ape,  
Plays such fantastic tricks before high heaven,  
As make the angels weep."

Bloody Mary succeeded her brother Edward on the throne of England in 1553. Her first



care was to bring back the Romish superstition and idolatry, which had been completely rooted out in the preceding reign. She made Gardiner, Bishop of Winchester, her prime minister and chancellor; a man of unbounded ambition, but strongly tainted with the “besetting sin” of the Papists,—the *thirst of blood*. She deprived all the Protestant bishops of their sees, and placed bigoted Papists in their room. These immediately revived the idolatrous service of the mass, and all the Roman offices, in Latin, although prayers in a “tongue not understood of the people” are positively forbidden in scripture. Of *sixteen thousand* inferior clergy, TWO THIRDS were deprived of their benefices on account of their being married. Bonner, anticipating an order for their deprivation, turned out all the married priests in his diocese, whilst he himself indulged in *promiscuous concubinage*, and had *several bastards*.

None but known Papists were admitted to Mary's first parliament. Whoever were suspected of favouring the Reformation were excluded; in short, it was completely a PACKED Parliament. The people were not allowed to exercise their elective franchise, but were compelled to return



none but known and avowed Papists. The queen and her Popish ministers, of course, carried every measure, but especially the darling one of reconciling the nation to the bloody see; or, in plain English, rendering England again a FIEF of the Popes, and transferable at his pleasure. The bloody statutes enacted against heretics in the reigns of Richard II. and Henry IV. and V. were revived.

“The queen had nothing of female tenderness or humanity in her,” says Carte; she had resolved “to put all to death that might either succeed or aspire to the throne, as well as all who opposed her marriage with Philip.” It was very generally believed that she caused poison to be secretly administered to her sister Elizabeth, but which happily did not take effect. Be that as it may, Mary had resolved on her death, and committed her to the Tower, till an accusation could be drawn up in due form against her.

On the 29th of November, 1554, Cardinal Pole, the queen’s uncle, absolved the kingdom from all *censures* and *excommunications*, and removed the *interdict*. Popery was again imposed upon England, and the *fiery* zeal of the bigots



of transubstantiation was now by law let loose upon the devoted Protestants.

Lord Chancellor Gardiner began the butchery of the Protestants with Hooper, Bishop of Gloucester, and Dr. John Rogers, Prebendary of St. Paul's. The former was burnt in Gloucester, with circumstances of the most barbarous cruelty, being burnt piece-meal, so that one of his arms dropt off before he expired. The latter was burnt in Smithfield. The next victim was Saunders, rector of All-Hallows, London, for the *heresy* of denying that the consecrated wafer was the real and substantial "body and blood, soul and divinity," of our Lord Jesus Christ. He suffered at Coventry, on the 8th of February, with great fortitude. Dr. Taylor, rector of Hadleigh, in Suffolk, was put into a tar barrel. A Papist flung a fagot at him, which wounded him severely on the head; and, in this situation, whilst he repeated the fifty-first Psalm, one of the guards struck him on the mouth, and bid him speak Latin. After the fire was kindled, another cleft his head in such a barbarous manner that his brains came out, which occasioned his death, and saved him from farther torment. In order to divide the odium, Gardiner now trans-



ferred his commission to Bonner, a perfect fiend, who delighted in blood, and who spared neither age nor sex, but sent them in troops to the stake. The other Romish bishops, and even Philip, were ashamed of his bloody proceedings, and both Philip and the bishops protested against them. The heathen persecutions of the early Christians could not be compared for cruelty and ferocity with that under Mary, emphatically termed *the BLOODY*.

The detestable Bonner let loose his vengeance with the most diabolical fury, and seemed to enjoy pleasure and satisfaction in the tortures of the unhappy Protestants. He tore off the beard of a poor weaver, and tortured him with the flame of a taper till his veins burst and his sinews were consumed, on purpose to convert him to the worship of the VIRGIN GODDESS. Persons of family and character, apprentices and ignorant labourers, were alike sacrificed without distinction of age or sex. Among these was Ferrars, formerly Bishop of St. David's, who was burnt at Caermarthen. Philip interceded for the Princess Elizabeth, and obtained her enlargement, otherwise she would have been sacrificed by Gardiner, who eagerly thirsted for



her blood, knowing her to be a zealous Protestant.

Meanwhile the Popish blood-hounds carried on the pious work of *conversion* by BURNING, with savage ferocity. Bonner and the civil magistrates vied with each other; the former in condemning, and the latter in BURNING, the unhappy Protestants. John Cardmaker, chancellor of Wells, and John Bradford, underwent the *fiery* trial in Smithfield. Tomkins, a weaver, was burnt for heresy in the same place. Thomas Causton, at Raleigh—Thomas Higbed, at Horn-den on the Hill, in Essex—John Lawrence, at Colchester—George Marsh, at Chester—John Warne, in London—Thomas Hawkes, a gentleman of Essex—John Sampson and John Audley, husbandmen—Watts, a linen-draper—Chamberlain, a weaver—Ormond, a fuller—and Bainsford, a weaver—were condemned to be BURNT ALIVE, for refusing to bow the knee to the Virgin Goddess. They had not sufficient Popish faith (or credulity) to see, as the reformer of the discalceated Carmelites did, or pretended to do, our Lord Jesus Christ, in “great majesty, in the hands of the priest,” in the host. A modern Jesuit, who wrote the History of the Reformation,



and which Cobbett published in his own name, with the bloody malignity characteristic of his idolatrous and heretical church, sneeringly asks “if *Smithfield* and *burning* have any peculiar agony, any thing worse than death to impart !” These *fiery* proceedings provoked the people almost to rebellion against such inhuman monsters, so that Mary had to raise a fleet and army to suppress the discontents of her persecuted subjects.

In the month of October, Bishops Ridley and Latimer were *burnt alive* at the same stake in Oxford. Latimer prophetically remarked to his fellow-sufferer, “Be of good cheer, brother; we shall this day kindle such a torch in England as, I trust, by God’s grace, SHALL NEVER BE EXTINGUISHED.” Gardiner thirsted so eagerly for the blood of these two champions of the Reformation that he would not eat his dinner on the day of their martyrdom for several hours after his usual time, till he should receive the news of their death. “He then ate his meal with uncommon marks of satisfaction; but was, that *same* evening, seized with a suppression of urine, which in less than a week brought him to his grave.”



Cranmer was in a peculiar manner the object of Mary's hatred and revenge, on account of her mother's divorce. Although, by his intercession with her father, he had prevented her being sent to the Tower, for obstinately adhering to her mother, yet she could never forgive him: nothing short of his death could satisfy her. Her revenge was nourished and fed by Gardiner and Bonner, who, except in pronouncing the sentence, had gone far greater lengths, and were much more active in accomplishing the divorce than Cranmer had been. "To render him infamous to posterity," says Carte, "Gardiner, who had the penning of all the acts of Parliament, thrust into two of them an infamous FALSEHOOD, charging him with being the chief conspirator, with the Duke of Northumberland, in contriving the queen's exclusion, *though every body knew to the contrary.*" He was accordingly sent to the Tower for high treason, till the laws against what the Papists call heresy should be revived. In due time he was sent to Oxford; tried, and condemned for heresy, by Brooks, Bishop of Gloucester, the Pope's sub-delegate; and degraded by Bonner and Thirlby, the former of whom insulted him



with the most indecent invectives. He was assailed by English and Spanish priests, who threatened and soothed him by turns. They flattered him with the promise of a pardon, and so effectually tampered with the good man's infirmities, that, in the hopes of preserving his life, he signed an abjuration, and acknowledged the Pope's supremacy. This was matter of great exultation to the Papists, and overwhelmed the Protestants with confusion. His forced recantation disappointed the queen of her revenge, who had none of "the milk of human kindness" in her disposition. She now showed her bloody and revengeful disposition, by signing a warrant for his execution as a traitor. For this alleged offence she had pardoned him, in full security that her revenge would be gratified in his condemnation as a heretic.

Cranmer was struck with remorse for having signed his recantation, which had been extorted from the fear of the horrible death appointed for alleged heretics. He was carried to St. Mary's church, where he absolutely renounced the recantation which the fear of death had caused him to sign, and declared that, as his hand had offended contrary to his heart, it



should for that reason be first punished. He renounced the Pope, as the ENEMY of Christ, and maintained the same opinions of the sacrament which he had published in his book against the Bishop of Winchester. The Papists, equally confounded and incensed at this unexpected declaration, hurried him away to the stake, where he was burnt alive. It is somewhat remarkable that his heart was found entire and unconsumed among the ashes, although the rest of his body was completely consumed. He is allowed, by all historians, to have been a "man of an open and generous temper, exemplary and unaffected piety; of great abilities, learning, and judgment; indefatigable in his searches after truth; and abstemious in his own way of living, and spending all his revenue in charity to the poor; admired by all, and generally beloved for his gentleness, moderation, humanity, and equanimity; constant to his friends in all circumstances of their affairs, and kind even to his enemies." Such is the character of one of the most illustrious men in the ecclesiastical history of our country. Cobbett loads his memory with every abusive epithet, and exults, with the most savage joy, at his cruel



martyrdom, vilifying his memory with falsehoods, malignity, and slander.<sup>8</sup>

The martyrdom of Cranmer and the other bishops, whose blood moistens the foundation of the Church of England, was so far from putting a stop to the cruel persecution that it now raged with redoubled fury. Bonner sent the unhappy Protestants in troops to the stake. Thirteen were burnt alive at one fire at Stratford-le-Bow. But the inhuman barbarity of Jacques Amy, Dean of Guernsey, is unparalleled, and almost incredible. He remarked that Catharine Couches, a poor widow, and her two daughters, absented themselves from church. He summoned them before him, and, finding that they were Protestants, he pronounced them *heretics*, and condemned them to be *burnt alive*. One of the daughters being married, and in the last stage of her pregnancy, was, by the anguish of her torments, taken in labour and delivered

<sup>8</sup> "A name," says this vile wretch, "which deserves to be held in everlasting execration, a name which we could not pronounce without almost doubting of the justice of God, were it not for our knowledge of the fact that the cold-blooded, most perfidious, most impious, most blasphemous caitiff expired at last amidst those flames which he himself had been the chief cause of kindling."—*Cobbett's Reformation*, par. 60.



of a boy in the midst of the flames. A humane spectator snatched up the infant, but was commanded by the magistrate who superintended the barbarous execution to throw it into the fire, where it perished with the mother !

The *bones* of Bucer and Fagius, two German professors of divinity, were dug up and BURNT for heresy, several years after their death. The wife of Peter Martyr also was taken out of her grave and buried in a dunghill, because she had been a nun, and had broken her vow of chastity. Notwithstanding these infernal persecutions, the number of Protestants daily increased, to the great disquiet of the queen and her hellish assistants. It was her intention to have established the INQUISITION in England ; and, as a prelude to this measure, she issued a commission to twenty-one persons, empowering them to judge heretics, that is, Protestants of all ranks, with *unlimited authority*. These rekindled the flames of Smithfield, and sent *seventy-nine* persons to swell the noble army of martyrs. The persecution continued to rage with infernal fury. The queen ordered, by proclamation, that all those who should possess or read *heretical* books, meaning the Holy



Scriptures, should be executed by martial law. During the five years that this inhuman woman reigned over England, TWO HUNDRED AND EIGHTY-FOUR *individuals*, including FOUR CHILDREN, were BURNT ALIVE, to satisfy the Moloch of Transubstantiation. Thousands besides suffered long imprisonments and incredible misery. These cruelties had quite a contrary effect to what the cruel and idolatrous Papists intended. Men became serious in religion, and suspected the worst of a church which could only be supported by the FIRE. The constancy and resolution with which the Protestant martyrs, of all ranks and both sexes, sustained the most cruel and lingering tortures, enhanced the religion they professed, and contributed greatly to the Reformation in the reign of her successor.<sup>9</sup>

At this awful period of persecution, the noble army of martyrs was not entirely levied from England. Scotland supplied victims for the stake. The name of Patrick Hamilton is dear to every Scotsman. He was a Romish Prelate, but having gone abroad he imbibed the

<sup>9</sup> Burnet's History of the Reformation. Barrow and Cartes's Histories of England.



Lutheran doctrines. On his return he openly preached against the Roman heresy. He was tried and condemned by Archbishop James Beaton, and *burnt alive* at St. Andrews, in the year 1527. Henry Forrest, a Benedictine, was *burnt alive* for asserting that Hamilton's doctrines were sound. James and Catharine Hamilton, Norman Gourlay, and David Straiton, were tried for heresy; the whole of whom were burnt alive at the stake. In 1539, Kellore, Beveridge, and Sir Duncan Simpson, priests; Forrester, gentleman; and Forrest, Canon of St. Colinsinch, were all *burnt alive* for heresy on the Castle hill of Edinburgh. Jeremy Russel, a priest, and Kennedy, a youth of eighteen, were burnt alive together at Ayr. Cardinal Beaton's elevation to the primacy induced many to take shelter in England to avoid the *fiery trial*; but who were condemned in their absence. The cardinal condemned five men and one woman for heresy, at Perth. The men were hanged. The woman was drowned: her crime was, refusing to pray to the Virgin Mary when in childbed. Many men of rank were banished, imprisoned, and their property confiscated. George Wishart preached successfully against the impious idolatry of the



Romish worship, and vehemently inveighed against the debauched and infamous private lives of the Romish priesthood. He was condemned for heresy, and burnt alive with great cruelty at St. Andrews, 2nd March, 1545; the cardinal himself viewing him with savage exultation from a window of his palace. This atrocious act was the proximate cause of his own murder soon after. The last martyr was Walter Mill, an aged priest, who had renounced the errors of Popery, and publicly denounced the mass as abominable idolatry. By this time the Protestant feeling was so strong that no temporal judge would pronounce sentence. The spiritual judges had therefore to elevate one of Archbishop Hamilton's domestic servants to the bench, who read the sentence. He was burnt alive at St. Andrews, at the age of eighty, in the year 1557.<sup>10</sup>

<sup>10</sup> Spottiswood—Knox—Scots Worthies.



## CHAPTER VII.

Elizabeth.—Papal concessions.—Papal intrigues.—Excommunication.—Gunpowder Plot.—Gage's narrative.—Irish Massacre.—Scullabogue.—Wexford Bridge.

WHEN Elizabeth came to the throne, Pius IV. sent Vincentio Parpalia into England with a letter to the queen, soliciting her to return to the dominion of Rome. He promised that if she would acknowledge his supremacy, "that he would disannul all the sentence against her mother's marriage as unjust—that he would confirm the English service book by his authority, and grant the use of the sacrament in both kinds."<sup>1</sup> But Elizabeth was proof against his entreaties. Scarcely a year passed, through her long reign, but her life was in danger from the machinations of the Romish priests and people.

<sup>1</sup> Camden, lib. 1.



In the year 1563, she discovered that Pius IV. had offered the kingdom of England as a forfeited fief to any prince who could conquer it; and she also was informed that a council of cardinals had adopted the following contrivances to distract and divide the realm, and advance the Papal interests:—

“1st. To offer the queen to *confirm* the English Liturgy, some things being altered, provided she acknowledged the same from Rome; but, if denied, then to *asperse* the English Liturgy by all ways and conspiracies imaginable.

“2nd. A license or dispensation to be granted to any of the Romish orders to preach, speak, or write against the Church of England, to make it odious; and that they may pretend to be members thereof, without being checked or censured for so doing. That they should keep a quarterly correspondence with some of the cardinals, bishops, abbots, and friars. They were also to change their names, lest they should be discovered.

“3rd. For preventing any of these licensed persons from flinching off, or being seduced by rewards, persons should be appointed to watch



over them, and to send intelligence to Rome of their conduct.

“4th. In case any of the hypocritical ministry of England should assimilate to those who had licences, it was deliberated what was to be done. The Bishop of Mentz answered, that that was what they aimed at, and that they desired no more than a separation among the *heretics* of England; the *more* ANIMOSITIES *there were among them*, there would be the fewer to oppose the mother Church of Rome whenever an opportunity served.

“5th. A *pardon* to be granted to any that would assault the queen; or to any cook, brewer, baker, vintner, physician, grocer, surgeon, or of any calling whatsoever, that would make away with her; and an *absolute remission of sins to the heirs of that party's family*, and a *perpetual amnesty to them* FOR EVER.

“6th. For the better assurance of farther intelligence to the see of Rome, licences were to be given to dispense with several baptisms, marriages, and other ceremonies of the Church of England; to possess and enjoy offices, either ecclesiastical, military, or civil; *to take such oaths* as may be imposed on them, provided that



the same oaths be taken with a reserve *to serve the Mother Church of Rome*, when an opportunity served. In which case, the act of council passed that it was NOT SIN, but MERITORIOUS; and that, when it so served for Rome's advantage, the party was ABSOLVED FROM HIS OATH.

“7th. That the Romish orders cherish all adherents to the mother church; and, whenever occasion served, to be in readiness at the time appointed; and to contribute, according to their capacities, for promoting the Romish cause.

“8th. That the Romish party shall propose a match for the queen with one of the Catholic (Popish) princes.

“9th. *Excommunication and a perpetual curse light on the FAMILIES and POSTERITIES* of all those of the mother church—that is, the Papists—that will not promote or assist, by means of money, or otherwise, Mary, Queen of Scotland's pretence to the crown of England.

“10th. Every Roman Catholic within England and Ireland to contribute to those Romish bishops and parish priests that were privately, or should be, sent over to them, and to pay all the church duties as *if they were in possession*;



and this upon pain of *excommunication to them and their posterity.*

“11th. The see of Rome to *dispense* with all parts of the Roman faith, to *swear to all heresies* in England and elsewhere ; *and that not to be a crime against the soul of the party*, the accused taking the oath with an *intention* to promote or advance the Roman Catholic faith.”<sup>2</sup>

Comment on such monstrous wickedness is unnecessary ; and it ought not to be forgotten that the Romanists of the present day are still obliged by these instructions to promote rebellion and *dissent* in England. If this is doubted we need only point to the Irish priesthood, who are in a continual state of rebellion, and teach rebellion as a part of their duties against Protestants. Some years were spent by the agents of sedition in endeavouring to depose or murder the queen. At last, in the year 1569, Pius V. fulminated a bull against her ; “Wherein also her subjects are declared absolved from their allegiance and whatever else is due to her ; and those who hereafter obey her are hereby anathematized.” This did little damage, except in Westmoreland, where the promise of 100,000 crowns from

<sup>2</sup> Strype's Annals.



Rome induced the Earl of Northumberland to rebel, whom the Pope exhorted to persevere in his treason, and promised him heaven, and recommended the example of Thomas à Becket.

Dr. Parry was recommended to Pope Gregory XIII. as a fit and willing instrument to assassinate Elizabeth; to whom Cardinal Como wrote, "that he cannot but praise the good disposition and resolution which you write to bear towards the common good and service; that his holiness grants him his blessing, plenary indulgences, and that his holiness will make himself debtor, to acknowledge his deservings in the best manner he can," &c.<sup>3</sup> Parry, however, failed in his attempt, and was hanged. In 1587, Sixtus V. *excommunicated* the queen, and again absolved her subjects from their allegiance, whom he commanded to take arms and depose her. He pronounced her *accursed* and deprived of her crown. All their domestic treasons and conspiracies failing, foreign invasion was next tried, which, by the blessing of God, as signally failed. Philip of Spain fitted out an immense armament, called the Spanish Armada, for this purpose, at the instigation of Sixtus V., who *blessed*

<sup>3</sup> Camden: Elizabeth: lib. 3.



the banners and solemnly *consecrated* the expedition. In his bull he says, "That we have used great diligence with divers princes, especially with the Spanish king, to use all his force that she may be turned out of her dominions, and her adherents punished; because she is an heretic, schismatic, &c. Therefore by these presents we declare that it is not only lawful, but *commendable*, to lay hands on the said usurper and other her adherents, and for their so doing they shall be well rewarded."

Pope Clement VIII. issued a bull, the sole object of which was to exclude the *Scotch heretic* from the succession, unless he would reconcile himself to Popery—*convert his subjects—and hold his crown of the POPE*. This damnatory bull was not discovered till the apprehension of Garnet the Jesuit, after the Gunpowder Plot; but it produced tumults and seditions in many parts of Ireland when King James was proclaimed there, and the PRIESTS instigated the people to assault and maltreat the Protestants. They took possession of the churches, and set up the paganism of the mass in them, to purify them from the stain of heresy. When called to account for their conduct, they justified it by



the allegation, "*that no person could be a lawful king who was not placed on the throne by the POPE, and was not sworn to maintain the Romish religion.*"

In 1605, a set of desperate and execrable wretches, in whose breasts the suggestions of bigotry and hatred of the Protestant religion had suppressed all the feelings of justice and humanity, were instigated by the *Jesuits* to form the most horrid plot that is known in the annals of history. The design of this hell-born conspiracy was to destroy James I., the Prince of Wales, and the Three Estates of Parliament, by gunpowder concealed under the House of Lords; but which was providentially discovered and prevented. The following oath of secrecy was administered by Gerard the Jesuit: "You shall swear by the blessed Trinity, and by the sacrament you now propose to receive, never to disclose, either directly or indirectly, by word or circumstance, the matter which shall be proposed to you to keep secret, nor desist from the execution thereof, until the rest shall give you leave." The blood-thirsty Papists imagined that, as soon as that accursed deed was executed, they should be able to restore the paganism and



idolatry of Rome to its former supremacy. The following passage, from a letter written by Sir Everard Digby to his wife, shows the bigotry and superstition, submission and passive obedience, of the virgin-worshippers to the tyrannical usurpation of the scarlet heretic at Rome :

“ Now, for my intention, let me tell you that, if I had thought there had been the least sin in the plot, I would not have been of it for all the world : and no other cause drew me to hazard my fortune and life *but zeal for God's religion.*”

The nation was horror-struck with this atrocious conspiracy, and urged James to deny the Papists any toleration whatever ; but the illustrious House of Stuart was naturally mild and tolerant ; and James I. declared he would not confound the innocent with the guilty. In order, therefore, to discriminate the loyal and conscientious Papists from such fanatics as might be impelled, by the authority of Rome and Jesuitical arts, to treasonable acts, he drew up the oath of allegiance, leaving to conscience all its rights, and not touching on any doctrinal matters, requiring only allegiance to himself, and a renunciation of the Pope's power



to annul or dispense with oaths, or to dethrone and murder sovereign princes. Pope Paul V. was so enraged at the miscarriage of the Gunpowder Plot and the new oath of allegiance, that he issued two briefs, ordering no one to take the oath under pain of DAMNATION. And, at a subsequent period, Urban VIII. exhorted the English Papists “to lose their lives rather than take that noxious and unlawful oath of allegiance, by which the sceptre of the Catholic (Popish) Church would be wrested from the Vicar of God Almighty.”

Sir George Gage, in his Narrative, relates that his secretary, Mr. Gravenor, having got an introductory letter to the Franciscan monastery at Rome, and being supposed to be a zealous Papist, discovered in their registry the plots and devices carried on there for the subversion of the Protestant Church of England, and the restoration of the pagan heresy of Rome.

“The first of these intrigues were the damnable dispensations for Jesuits, friars, priests, and laymen of parts, to *feign* to be of the Protestant religion, and, at the same time, to maintain a correspondence with their several orders abroad. The second was Gregory XIII.’s ex-



cuse to the cardinals for exacting money from the people for the purpose of defraying the great expense he was at in maintaining wars against heretics who professed the Protestant faith, and in supporting agents and ambassadors *for its destruction* ; for there is no way more effectual to confound that monster, the heretical Episcopacy of England, than to bring novelty into their liturgy, doctrines, rules, and ceremonies. It was hinted in our teeth, What did it avail St. Peter and his successors to make *divisions* in England ? It avails much, *and advances our sacred chair* ; for it confounds that heretical Episcopacy, and, by *creating schisms* in their tenets, *makes way for us and our successors to RESTORE the holy Catholic faith in those parts.*"

He found also, in the same convent, the declaration of Pope Sixtus V. to the cardinals at St. Peter's, when he demanded a general cess throughout his territories, for encouraging heretics, sectarians, and schismatics, in the realm of Great Britain. Being asked how it would serve the Catholic (Popish) cause to convert members of the Church of England to Puritanism, as that sect was more inclined than any other to demo-



lish that church, Sixtus shrewdly answered, "Though they are more furious than those of the Episcopal church, yet the king hates them for their strictness and austerity in the Scotch Church, and loves the heresy of England more than theirs; the faster, therefore, that the Puritans increase, the stronger will they be to contend with the other heretics: Those who act *under our dispensation* in England, may be better able to combat the major party, whoever they be; *and either of them being ONCE OVERCOME, the Catholics (Papists) will be more powerful, AND MUST FINALLY PREVAIL.*"

Mr. Gravener had also access to the Dominican convent. He discovered among their records that the Pope's expense in contriving plots against the late Queen Elizabeth, and in maintaining impostors and incendiaries, was 152,000*l.* of the money of that period, of which 60,000*l.* was allotted to create broils and factions in Scotland and Ireland. Ever since the administration of Cardinal Richlieu, there has been a sum allotted in the French finances for disturbing Ireland.

The year 1641 will ever be memorable in the annals of Popery, for the foul and perfidious



massacre of the Protestants in Ireland in cold blood. It is an indisputable fact, which, with all its circumstances of horror and perfidious cruelty, has been handed down to posterity with the concurrent evidence of cotemporary writers, and the most respectable authorities. All the arts of Jesuitical sophistry have hitherto been unable to palliate or excuse its atrocity. Ireland, says Macaulay,<sup>4</sup> enjoyed the blessings of peace, plenty, and security; trade and manufactures flourished: *Taxes and contributions were now in a manner unknown to the happy subjects.* Nature, admitting the improvements of art, adorned the fertile soil with a new face of beauty; whilst the enjoyment of these benefits was heightened by the conscious pleasure that law had rendered them permanent. The old and new inhabitants, Protestants and Papists, were equal partakers of these advantages, and linked together in the strong tie of interest. Nor was this the only balsam to heal ancient animosities; the yet more powerful influence of social converse, alliance, intermarriage, and consanguinity, had operated for the course of many years. Such was the seeming harmony which

<sup>4</sup> From whose history this account is entirely taken.



reigned in this country between Papist and Protestant that it gave no umbrage to the latter that the former now enjoyed the privilege of practising at the bar as lawyers, acting in the capacity of sheriffs, and other magistracies, without taking the oath of supremacy; and that priests were as open in the exercise of their religion as the Protestant clergy.<sup>5</sup>

This was but a short-lived calm, a FATAL state of fond security, by which the working heads of ambitious PRIESTS were able to introduce more DIABOLICAL MISCHIEF than perverted religion, in the most depraved state of man, had ever yet effected. It is said that one Roger More, of an indigent fortune, yet swollen with fanciful ideas of greatness derived from family descent, and Owen O'Neale, a colonel in the Spanish service, were the men who first formed

<sup>5</sup> Various causes for this dreadful massacre have been assigned, but the true one was the Pope's interference. Urban VIII. issued a bull during that long rebellion in which he says:—"In imitation of their godly and worthy ancestors, to endeavour by force to deliver their thrall'd nation from the oppressions and grievous injuries of the heretics wherewith this long time it hath been afflicted and heavily burthened; *and gallantly do in them what lieth to* EXTIRPATE AND TOTALLY ROOT OUT *those workers of iniquity*, who, in this kingdom of Ireland had infected and were always striving to infect the mass of Catholic purity *with the pestiferous leaven of heretical contagion.*"—*Sir H. Musgrave's Irish Rebellion.*



a project to expel the English, and assert the independence of Ireland. The plan was proposed to Lord Macguire, and Sir Phelim O'Neale, two other dissolute adventurers, then to all the Irish chieftains, who readily embraced the proposal, on receiving intelligence from one Toole O'Conley, a PRIEST, that Owen O'Neale would be with them, with his regiment of Irish Papists, fifteen days after the rising. They were likewise assured, by More, that the Irish of the Pale, or the old English, being *all of them Papists*, would join their brethren; that the Irish officers in the Spanish service had promised assistance; THE POPE WOULD SUPPLY MONEY; Cardinal Richlieu had given assurance of powerful aid; and the Spanish ambassador had declared that they should not fail of succours from Spain. It was resolved that the castle of Dublin should be seized by Macguire, Macmahon, More, Plunket, PAUL O'NEALE, *an active Priest*, and others; whilst, on the same day, the rest of the adventurers undertook to seize the castles and forts of the several provinces. On the 22nd of October, the day preceding that assigned for the enterprise, the city of Dublin was full of conspirators.



The Lords Justices had received some dark and general hints that schemes of importance were transacting among the Irish; but such was that apparent harmony and union of interests between the Protestant and Papist that the intelligence was totally disregarded. One O'Connolly, an Irishman, and a PROTESTANT, was trusted with the secret, at almost the very period of its intended execution. He discovered it to the justices. The justices fled for safety to the castle, reinforced the guards, and gave the alarm to the town. Macguire and Macmahon were taken. The discovery of a general insurrection and massacre was extorted from these criminals, *but too late to prevent the execution.* Sir Phelim O'Neale, and the rest of the INFERNAL GANG, were barbarously punctual to the villanies they had promised to perform. The persons, houses, cattle, and goods, of the English Protestants were seized; AN UNIVERSAL MASSACRE ENSUED, *nor age, nor sex, nor infancy, were spared; all conditions were involved in one general ruin.* In vain did the unhappy victim appeal to the sacred ties of humanity, hospitality, family connexion, and all the tender obligations of social commerce; companions, friends, relations, not



only denied protection, but dealt with their own hands the fatal blow. In vain did the pious son plead for his devoted parent; himself was doomed to suffer a more premature mortality. In vain did the tender mother attempt to soften the obdurate heart of the assassin, in behalf of her helpless children; she was reserved to *behold them* cruelly butchered, and then to undergo a like fate. The weeping wife, lamenting over the mangled carcass of her husband, experienced a death no less horrid than that which she deplored. This scene of blood received yet a deeper stain from the wanton exercise of more execrable cruelty than had ever yet occurred to the warm and fertile imaginations of eastern barbarians. Women, whose feeble minds received a yet stronger impression of religious frenzy, were more atrocious than the men; and children, excited by the example and exhortation of their parents, stained their innocent age with the blackest deeds of human butchery.

Slaughtering the English was represented by the POPISH PRIESTS as the most meritorious of religious acts. They exhorted the people, *with tears in their eyes*, to rid the world of these declared enemies to the Catholic FAITH AND



PIETY. The murdering of Protestants, they said, would be a good preservation against the pains of purgatory; nor would they administer the sacrament, but on condition THAT NEITHER MAN, WOMAN, NOR CHILD, SHOULD BE SPARED. Many of the rebels would say, after bragging of the number of barbarous murders they had committed, that they knew, if they should die, their souls would go immediately to heaven. Nay, so much did they plume themselves upon the merit of these exploits, that an abbot was heard to say, he would not appeal to the *mercy*, but to the *justice*, of God, for good success to the undertakings of the Papists in Ireland.

Though the faithful page of history must hand down to posterity, with a minute exactness, the villanies as well as the virtues of mankind, yet, as a particular detail of the sufferings inflicted on the poor, defenceless, innocent Protestants, is a representation too shocking to be dwelt on by a delicate humane mind, I think it necessary to give the reader an item that what follows will impress on his imagination images of the most horrid kind. Some thousands of English Protestants were burnt in their houses, others were stript naked, and, in hundreds in a



drove, pricked forwards with swords and pikes to river sides, and from thence pushed headlong into the stream; some were manacled and thrown into dungeons, and there left to perish at leisure; others were mangled, and left to languish in the highways; some were happy enough to suffer the milder death of hanging; other more unfortunate wretches were BURIED ALIVE;—this was the fate of a poor little infant, who, whilst he was putting in the grave, cried out to his murdered parent, “*Mammy, Mammy, save me!*” Yet could not his innocent cry pierce the heart of the hardened wretches from whom he received his fate. Some were mangled and hung upon tenter-hooks; some, with ropes round their necks, were dragged through woods, bogs, and ditches, till they died; some were hanged up by the arms, and then cut and slashed, to see how many wounds a Protestant could endure; some were ripped up, and their entrails left hanging about their heels. These kind of cruelties were exercised on children of all ages, and many women with child suffered the same fate. Children were forced to carry their sick and aged parents to the place of slaughter. There were of these barbarians some so ingenious in



their cruelty as to tempt their prisoners, with the hopes of preserving their lives, to imbrue their hands in the blood of their relations. Children were, in this manner, impelled to be the executioners of their parents, wives of their husbands, mothers of their children; and then, when they were thus rendered accomplices in guilt, they were deprived of that life they endeavoured to purchase at so horrid a price. Children were boiled to death in cauldrons; some wretches were flayed alive; others were stoned to death; others had their eyes plucked out, their ears, nose, cheeks, and hands cut off, and thus rendered spectacles to satiate the malice of the Papists; some were buried up to the chin, and there left to perish by degrees. One Protestant clergyman was put into a cask lined with iron spikes, and then rolled up and down till he was dead. Parents were roasted to death before their children, and children before their parents. When any one, on the brink of mortality, desired leave to say a short prayer, the bigoted barbarians would exult over the fearful wretch, and tell him that the agonies to be inflicted were but the beginning of infinite and eternal torments. When any of these victims, by the



dread of suffering, were drawn to profess the articles of Popery, they would tell them they were in a good faith, that they would prevent their falling from it and returning to heresy; and, on this, would cut their throats. If any escaped the murdering hands of these atrocious fiends, they were hunted, baited, and worried to death by their dogs. Nor could the miserable condition of these wretches' excruciating pangs, their anguish of mind, their agony of despair, assuage that lust of cruelty which *precept*, bigotry, national prejudice, and the contagion of example, had kindled in the depraved nature of their brutal enemies. In the last stroke of death, the Papists expressed their malice with the following valediction: "*Thy soul to the Devil!*" and, at the hazard of a contagion, obstinately refused burial to their mangled bodies. The number of those who died of the inhumanities suffered from the Irish PAPISTS are not thoroughly ascertained; but, according to the computation of the rebels themselves, they had slain ONE HUNDRED AND FIFTY-FOUR THOUSAND PROTESTANTS in the province of Ulster alone.

The persons of the English were not only



the victims to the general rage; their commodious houses and magnificent buildings were either consumed with fire, or laid level with the ground. Their cattle, though now part of the possession of their murderers, because they had belonged to ABHORRED HERETICS, were either killed outright, or covered with wounds and turned loose into the woods and deserts, there to abide a lingering and painful death. This amazing, unexpected scene of horror was yet heightened by the bitter revilings, imprecations, threats, and insults, which every where resounded in the ears of the astonished English. Their sighs, groans, shrieks, cries, and bitter lamentations, were answered with, "*Spare neither man, woman, nor child*; the English are meat for dogs; there shall not be one drop of English blood left within the kingdom." Nor did there want the most barbarous insults and exultation, on beholding those expressions of agonizing pain which a variety of torments extorted. This was the scene which Ulster produced.

In other provinces, where they professed humanity, they committed many acts of blood and cruelty, and not only expelled the English from their houses, despoiled them of their goods,



wasted their lands, but stript them naked, and turned them out to the severities of a very sharp season. Among the multitudes who experienced this treatment, the greater number, through feebleness of age or sex, or constitution, sunk under the rigour of cold and hunger; many of those who reached Dublin died of the diseases they had contracted, notwithstanding great care and application were used to recover them; others of keen sensations, reflecting on the horror of their fate, from a state of plenty reduced to all the miseries of poverty, with the additional loss of parents, husbands, wives, and children, abandoning themselves to despair, refused all resource but death, the only relief that could be found for such multiplied calamities. Such numbers of refugees died in the city of Dublin that, the church-yards in the town not being sufficient to contain them, two large pieces of new ground were taken in and set apart for this particular use. Nor was the exercise of rapine and blood confined to the lower class of rebels; men of rank not only practised these enormities, but stimulated the brutal inclinations of their followers. The opportunity they found to glut their malice has been imputed to a default in the



conduct of the unhappy Protestants; who, instead of deserting their habitations, and assembling together for mutual defence, relied on the protection offered them by their supposed friends, their landlords, tenants, and neighbours of the Irish families, who, on the faith of the most solemn engagements, got possession of their goods, and then either murdered them themselves or delivered them up to other destroyers. If, by a courage assumed from despair, any families stood on their defence, they were disarmed by promises of safety given under hand and seal, with the severest execrations; but, on their surrender, they experienced, from the hands of the perfidious villains, the same fate which had been imposed on their countrymen.<sup>6</sup>

The Papists have contrived so to impose on Protestants of the present day that they will not believe they are now capable of such atrocities. Nothing however is a greater mistake. The same blood-thirsty disposition was exhibited in the last Irish rebellion, in 1798, as characterized the year 1641. In June of that year, bands of Popish rebels collected such Protestants as had not fled, into a barn at a place called Scullabogue.

<sup>6</sup> Macaulay's History of England.



It was sworn in evidence on the trial of Phelim Fardy, one of the perpetrators, that, when the rebels were defeated at Ross, an express was sent to Murphy, *a priest*, who had charge of the prisoners, to destroy them. After these messages had been received *the priest* gave orders for the massacre of the prisoners. The barn was then set on fire amidst the shrieks of the Protestants for mercy, and, whenever any of the wretched prisoners attempted to escape by the doors, they were driven back by the pike. At last, the prisoners having been overcome by the flame and smoke, their moans and cries gradually died away in the silence of death. It appears on the evidence of different persons that the number who were *burnt alive* in the barn was *one hundred and eighty-four persons*, consisting of men, women, and children, husbands and wives, and mothers with their tender infants at their breasts. Besides these there were thirty-seven Protestants shot and piked outside the barn.

Similar atrocities were committed the same year at Wexford, where it was at first intended to destroy the Protestant prisoners in the gaol by setting it on fire; but this could not



be accomplished, as it was arched over each floor. On the 20th of June, a body of rebels crossed the bridge with a black flag having a white cross on it. This harbinger of death was fixed on the custom-house quay; and *a priest* was very active in distributing drink to the butchers to stimulate them for their bloody work. They then took a number of prisoners to the bridge, from ten to twenty at a time, where they were butchered. They were insultingly ordered to bless themselves; the mob at each immolation expressing their savage joy by loud shouts. The manner of butchering their victims was as follows: two Papists pushed their pikes into the breast of the Protestant, and two, their pikes into his back. In that state they held him up writhing with agony till nearly dead, and then threw him over the bridge into the river. In this manner ninety-seven prisoners were massacred in cold blood. This cruel butchery was only stopped by the defeat of the rebels, and the arrival of a messenger to call for reinforcements. "It is remarkable," says an eye-witness, "that the savage pikemen knelt down *and prayed, apparently with devotion*, before they proceeded to commit any of the murders." No



savages ever put their prisoners to more deliberate torture. The leader of the murderers called to his men, "Come, my lads, we will now go; blessed be God, we have sent some of their souls to hell."<sup>7</sup> The *priests were the most active partizans in this rebellion*. They commanded troops, they advised, directed, and accomplished the murder of many hundreds of Protestants, besides those above enumerated. Father Clynch, a priest of Enniscorthy, commanded a division, and was killed at Vinegar-hill. Michael and John Murphy, and a third called Roche, were also commanders in the rebel army. Murphy encouraged his men by telling them "not to fear, for if they took up the dust from the roads and threw it at the king's troops they would fall dead before them." Many of the priests gave charms to prevent wounds from the balls of the king's troops. And the Papists actually believed that Roche caught the bullets in his hand! Such is the guilt, superstition, and cruelty, which Popery imposes on her members.<sup>8</sup>

<sup>7</sup> Sir R. Musgrave's Irish Rebellion.

<sup>8</sup> Gifford's History of the Wars.



## CHAPTER VIII.

Council of Trent. — Trent Creed. — Commandments. — Baptism. — Oath to the Pope. — Bulla Cœnæ Domini. — Student's oath. — Perjury. — Maynooth. — Priests and their doings. — Orders and Societies. — Incomes of Popish Priests. — Confession.

THE enormous wickedness and scandalous venality of the Court of Rome had reached to such a pitch in the sixteenth century that the Christian world demanded a reformation *capite et membris*. Princes and people of the Roman faith anxiously desired, and with the reformers united in demanding, the convocation of a general council. The object of such a council was to revise the doctrines — correct the abuses — and effect a reformation, of the Church of Rome, which its own writers repeatedly accused of the guilt of heresy and schism. The Pope eluded the urgent demands of the emperor and German princes as long as he could, well knowing that the Papal



power had much to fear from the decisions of an independent council. When shifting and excuses were exhausted, he summoned a council to meet at Trent, a town, though not in the Ecclesiastical States, yet so conveniently near to the borders of Italy as to be within his reach; and, besides, it was under the jurisdiction of the Cardinal of Trent, who was his bounden slave.

Paul III. convoked this so called general council in the year 1545, and which was continued by successive prorogations through the pontificates of Julius III., Marcellus II., Paul IV., and concluded under Pius IV., in the year 1563. Under Papal management, instead of reforming abuses in the church, this council clenched all the Popish heresies and corruptions more firmly than ever, and rivetted each of them with a *curse*. De Ranchin, a French Papist, says of this iniquitous council, “That the iniquity and injustice of it were such that even good (Roman) Catholics abhor it;” and “the Popes turned the cat in the pan, and carried the matter so handsomely that, instead of a natural birth, the council was delivered of a monster! and, for a canon of a synodical decree, brought forth a Papal bull—instead of an extirpation of abuses,



*a nursery of errors—a depravation for a reformation."*

“For the enormity of its decrees, for its outrageous violations of former general councils, and for its rash and reckless sentences of anathema, whereby, if they are to be understood retrospectively, four-fifths at least of the fathers of the church will be found to be condemned, it is without parallel in the annals of the Christian Church.” It was by no means a general council. There were no representatives from the churches of France, Germany, Britain, and the northern kingdoms of Europe, nor from the patriarchates of Antioch, Alexandria, or Constantinople. The fathers who met at Trent were mere creatures of the Pope; many of them monks, who had been made bishops without bishoprics, for the occasion, and sent to Trent to vote according to order. They were all Papal pensioners, and bound by a most solemn oath, under an anathema, to obey the Pope’s will without inquiry. To make a show of universality, the Pope dubbed these-ready made bishops with titles from different countries. An Italian monk, thus advanced to the episcopate, was styled Archbishop of Canterbury, another Archbishop of Armagh,



another the Patriarch of Jerusalem; some had Greek, and others had Russian and Swedish episcopal titles. By this trick the synod of Trent exhibits the mockery of an universal council, consisting of bishops from all the winds of heaven, but who were, in fact, neither more nor less than Roman monks. And so far was it from being a *free* general council that no member was permitted to originate any motion; but every thing was proposed by the Papal legate who presided. The council merely agreed to and registered the Pope's decrees, which were revised and sanctioned at Rome before they were finally passed; and every measure of corruption and intimidation was employed to mould such members as were honest to the Pope's views.

In fact, it more resembled a provincial synod of the churches of Spain and Italy than a general council of the Church Catholic. "The number of bishops present at it was extremely limited. Labbè and Cossart state that, in the fourth session (which set forth the new canon of Scripture), there were three legates, eight archbishops, and forty-three bishops, fifty-four in all; in the sixth (which issued the decrees concerning justification), four cardinals, ten archbishops,



and forty-seven bishops, sixty-one in all; in the thirteenth (which defined transubstantiation), four legates, six archbishops, and thirty-four bishops, forty-four in all. In a Roman edition of the council, A.D., 1763, which contains '*Patrum subscriptiones*,' &c., there appears no more than 200 signatures of cardinals, patriarchs, archbishops, and bishops present, and nineteen of persons representing themselves as proxies for thirty-four others. This is the *utmost* strength of a synod which dared to *anathematize* the *Christian Church* from its foundation, and to *set up a NEW communion*; and of these about two-thirds were from Italy, the rest, with very few exceptions, from France and Spain: and the most flagrant of all the outrages which were then perpetrated, were the work of cabals varying from forty to sixty."<sup>9</sup>

To this synod, or so called general council, so constituted, the Protestants were invited to appear and defend their own cause. The place selected justly excited their fears and suspicions, and, with the execrable treachery and cruelty shown to Huss and Jerome of Prague, before their eyes, who were burnt alive after the most

<sup>9</sup> Perceval's Roman Schism, pp. 94—96.



solemn promises of safety had been pledged to the former, gave them reasonable fears of a similar fate. Besides, what *justice* could they expect from a tribunal where the Pope, who was so deeply interested against them, was both a judge and a party; for, by the unanimous voice of the church, he himself was to have been tried by that council. It would have been madness for the Protestant leaders to have appeared at a council where their doctrines were pre-condemned, and in every probability themselves would have been consigned to the merciless flames, or to the racks and tortures of the Inquisition. Their refusal, however, subjected the Protestant world to the curses of that synod, and to the brand of heresy. “The cause is concluded,” says the late Dr. Doyle, in a pastoral letter; “there can be no new hearing—no new trial. The church at Trent invited *the heretics* of the sixteenth century (those who broached or renewed the errors which are now revived) to plead their own cause before the council. These blind and obstinate men refused to do so; but their cause was examined fully and dispassionately; sentence at length was passed, and the matter set at rest for ever—*causa finita est*:



it can never be revived; it hath seemed good to the Holy Ghost and to our fathers, so to determine; and there can be no rehearing of the case."

This synod was summoned on the sole authority of Paul III.: its members were entirely his creatures, the greater part of them were his pensioners, *and the whole were bound by oath to yield him implicit obedience.* It judged and condemned the Protestants without a hearing, *imposed new articles of faith,* and made the *Holy Scriptures* and the *Christian faith* depend on the *authority* of that church, *which is blasphemy.* It commanded the lies and impostures of the Romish superstition, which it calls *apostolical tradition,* to be received as of *equal authority* with the word of God, and placed the Apocrypha amongst the canonical books of Holy Writ. This is decidedly *ultra vires,* because, in such a case, not even the *whole* church has any *authority,* far less a small part of it. We receive the Scriptures and the Christian faith on the *evidence* of the church, but *not* on her authority, because she is the ground and pillar of the truth, and therefore the never ceasing *witness* of the truth. But the Roman Church of her own authority



blasphemously imposed *new scriptures* and a *new faith* on all the Christian world; and therefore has incurred the anathema denounced by St. Paul. “*As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed.*”<sup>10</sup>

Pius IV. digested all the decisions of this council into twelve articles, and added them to the Apostles' Creed; and commanded them to be received as the standard and immutable doctrines of Popery, which every Papist must believe on pain of DAMNATION, and every priest is obliged to subscribe and swear to them before he is admitted into holy orders. Fuller says, the Trent “*decrees began by lying, and concluded by cursing.*” As the Trent Creed is not familiar to the generality of Protestants, I will here insert it. I pass over the twelve first articles, because they are those of the creed on which all are agreed. I shall only set down the twelve last, which were added by Pius IV. upon his own authority: they are as follows:

“13. I steadfastly admit and embrace apostolical and ecclesiastical traditions, and the rest of

<sup>10</sup> Gal. i. 8, 9.



the observations and constitutions of the same church.

“ 14. I do also admit of the Holy Scriptures in that sense which our holy mother the Church (of Rome), to whom it belongs to JUDGE of the true sense and interpretation of the Holy Scriptures, did and doth hold; nor will I ever take and interpret it otherwise than according to the unanimous consent of the fathers.

“ 15. I do also profess that there are truly and properly *Seven* Sacraments of the New Law (which sacraments were instituted by Jesus Christ our Lord, and are necessary to the salvation of mankind, although all the sacraments are not necessary to every person), *viz.*, Baptism, Confirmation, the Lord's Supper, Penance, Extreme Unction, Orders, and Matrimony; that they do confer grace; and that three of them, *viz.*, Baptism, Confirmation, and Orders, cannot be repeated without sacrilege. I do also receive and admit the received and approved rites of the Catholic Church in the solemn administration of all the sacraments before mentioned.

“ 16. I do embrace and receive every thing that hath been defined and declared in the holy council of Trent, concerning original sin and justification.



“ 17. I do likewise profess that, in the mass, there is a TRUE, PROPER, and PROPITIATORY *sacrifice for the* LIVING and THE DEAD; and that the BODY and BLOOD, together with the SOUL AND DIVINITY of our Lord Jesus Christ, are TRULY, REALLY, and SUBSTANTIALY in the most holy sacrament of the Lord's Supper; *and that the whole substance of the* BREAD *is turned into the* BODY, *and the whole substance of the* WINE *is turned into the* BLOOD; which change the Catholic Church calls TRANSUBSTANTIATION.

“ 18. I do also profess that WHOLE and ENTIRE CHRIST, and a true sacrament, is received under ONE kind only.

“ 19. I do firmly believe that there is a purgatory, and that the souls detained therein are helped by the prayers of the faithful.

“ 20. And I do likewise firmly believe that the *saints* reigning together with Christ *are to be honoured and* PRAYED *to*; and that *they do pray to God for us*; and that their RELICS are to be had in *veneration*.

“ 21. I do most steadfastly assert that the IMAGES of Christ and the Mother of God, who was always a virgin, and of other *saints also*,



are to be had and retained; and that due *honour* and VENERATION is to be paid to them.

“ 22. I do also affirm that the power of indulgences was left in the Church by Christ; and that the use of them is very helpful to Christian people.

“ 23. I do acknowledge the Holy Catholic and Apostolic Church of Rome *the mother and MISTRESS of all Churches*; and *I do promise and swear true obedience to the Bishop of Rome*, the successor of St. Peter, the Prince of the Apostles, and Vicar of Jesus Christ.

“ 24. I do also, without any doubting, receive and profess all other things that are delivered, defined, and declared by the sacred canons and general councils, and *chiefly* by the holy Council of Trent; and all things contrary to them, and all *heresies* whatsoever that are condemned, rejected, and *anathematized* by the Church, I do likewise condemn, reject, and ANATHEMATIZE: and that I will be careful to hold this true Catholic faith, *without which NO MAN can be saved*, and which at this time I willingly confess, whole and inviolate, to the last gasp, I, the said N., promise, vow, and swear. So help me God and his holy gospels.



“ Our will and pleasure is, that these present letters, according to custom, be read in our apostolic chancery, and, that they may be the more easily known unto all men, that they be there copied and imprinted.

“ It shall not be lawful, therefore, for any man to infringe this our will and command, or by audacious boldness to contradict the same, which if any man shall presume to attempt, let him know that he shall incur the indignation of Almighty God, and of St. Peter and St. Paul, his blessed apostles. Dated at Rome, in the year of the incarnation of our Lord, 1564. Id. Novem., the 5th year of our Papacy.”

Here is evidence that Rome has set forth a *new gospel*, as well as established a *new sect*; to the former she demands our assent, and to the latter our adhesion, on peril of damnation; and she herself has incurred the curse denounced by St. Paul—“ *though we or an angel from heaven preach any OTHER GOSPEL unto you than that which we have*” (already) “ *preached unto you, LET HIM BE ACCURSED.*” Gal. i. 8, 9. Whether or not the danger be greater to incur the apostolic anathema or the Tridentine curses, I leave devout Christians to



judge for themselves. She has peremptorily forbidden the Scriptures to the laity, and has added another sacrilege to the many of which she has been guilty, by entirely expunging the second commandment from the Decalogue, which is the strongest possible evidence of her consciousness of that guilt of idolatry which she daily practices. The following is a copy of the Ten Commandments, as mutilated by that church :<sup>1</sup>

- I. Thou shalt love God above all things.
- II. Thou shalt not swear.
- III. Thou shalt sanctify the holy days.
- IV. Thou shalt honour father and mother.
- V. Thou shalt not kill.
- VI. Thou shalt not commit fornication.
- VII. Thou shalt not steal.
- VIII. Thou shalt not bear false witness nor lie.
- IX. Thou shalt not covet thy neighbour's wife.
- X. Thou shalt not covet the things that are another's.

To the mutilated commandments of God the Church of Rome has added what she calls the commandments of the church, which are —

<sup>1</sup> Daily Companion.



I. To keep certain appointed days holy; which obligation chiefly consists in hearing mass, and resting from all servile works.

II. To observe the commanded days of fasting and abstinence.

III. To pay tithes to our pastor.

IV. To confess our sins at least once a year.

V. To receive the blessed sacrament at Easter or thereabouts.

VI. Not to marry at certain times, or within certain degrees of kindred, nor privately without witness.

In the sacrament of Baptism, the sign of the cross is prostituted to the most childish superstition. In the consecration of the water in baptism, the priest divides it in the form of a cross, with his hand, which he wipes afterwards with a cloth: he again touches the water with his hand; he next makes *three crosses* upon the font, and divides the water with his hand, pouring it out in the form of a cross, to the four quarters of the world. During all these *crossings*, he mutters all the time, so as to be inaudible to the congregation; suddenly he changes his voice, and recites a short prayer. After the prayer, he breathes three times upon the water



in the form of a *cross*, and then, muttering a low incantation, he drops some wax into the water. He drops the wax three times into the water, and takes it out three times, blowing at the third dip of the wax three times upon the water, in the form of a *cross*. He next mixes oil and cream with the water, moving his hand in the shape of a cross. The *Commixtio*, as they call it, is then supposed to be duly consecrated, and the priest proceeds to administer the sacrament of baptism. Being dressed in a surplice and purple robe, he calls the infant, and says, "What ask-est thou," &c.: the godfather answers, "Faith." *Priest*. "What shalt thou get by Faith?" *Father*. "Eternal life." *P*. "If thou, therefore," &c. Then the priest blows three gentle puffs upon the infant's face, and says, "Go out of him, O unclean spirit," &c.; then crossing the infant's forehead and breast, says, "Receive the sign of the cross," &c. Then he prays that "God would always," &c. The priest lays his hands on the child's head, and after a long prayer comes the profane and idle form of the benediction of salt: "I conjure thee, O creature of salt, in the name," &c.; with a multitude of crossings. After this he puts a little salt in the child's mouth,



saying, "Take thou the salt of wisdom;" and most impiously adds, "Be it thy propitiation unto eternal life." Then, after the *pax tecum*, he prays, "That this infant," &c. Then the devil is conjured again, with abundance of hard names. The priest crosses the infant, saying, "And this sign," &c. Then he puts his hands on the infant's head, and prays.

He next puts his robe over the child, and brings him within the Church, saying, "Enter thou," &c. Then follows the Apostles' Creed and Pater Noster. The devil is again conjured; and the priest takes spittle out of his own mouth, and therewith touches the infant's ears and nostrils. Then he conjures the devil again, saying, "Be packing, O devil," &c. Then he asks whether the infant renounces the devil, &c. Then dipping his thumb in holy oil, and anointing the infant with it, on his breast and betwixt his shoulders, he says, "I anoint thee," &c. Then he puts off his purple robe, and puts on a white one; and, having asked four more questions and received the answers, he pours water thrice upon the child's head, and recites our Saviour's form of baptism. Then dipping his thumb in the holy ointment, he anoints the



crown of the infant's head in the figure of a cross, and prays, "O God, Omnipotent," &c. Afterwards he takes a white linen cloth, and, putting it on the child's head, says, "Take the white garment," &c. Lastly, he puts into the child's, or his father's hand, a lighted candle, saying, "Receive the burning lamp," &c.

The following oath of allegiance and fidelity to the Pope, which was imposed by Clement VIII., is taken by all Popish bishops. It is paramount to every oath of allegiance to the natural sovereign, which all the wit or ingenuity of man can impose, and is in fact intended to supersede and render them all null and void.

"I, N., elect of the church of N., from henceforward will be faithful and obedient to St. Peter the Apostle, and to the holy Roman Church, and to our Lord, the lord N. Pope N., and to his successors canonically coming in. I will neither advise, consent, nor do any thing that may lose life or member, or that their persons may be seized, or hands anywise laid upon them, or any injuries offered to them under any pretence whatsoever. The counsel which they shall intrust me withal, by themselves, their messengers



or letters, I will not knowingly reveal to any, to their prejudice. I will help them to defend and keep the Roman Papacy, and the royalties of St. Peter, saving my order against all men. The legate of the Apostolic See, going and coming, I will honourably treat and help in his necessities. The rights, honours, privileges, and authority, of the holy Roman Church, of our LORD the POPE, and his aforesaid successors, I will endeavour to PRESERVE, DEFEND, INCREASE, and ADVANCE. I will not be in any council, action, or treaty, in which shall be plotted against our said LORD, and the said Roman Church, any thing to the hurt or prejudice of their persons, right, honour, state, or power; and, if I shall know any such thing to be treated or agitated by any whatsoever, I will hinder it to my power; and, as soon as I can, will signify it to our said LORD, or to some other by whom it may come to his knowledge. The rules of the holy Fathers, the apostolic decrees, ordinances, or disposals, reservations, provisions, and mandates, I will observe with all my might, and cause to be observed by others. HERETICS, SCHISMATICS, AND REBELS TO OUR SAID LORD, *or his aforesaid successors, I will to my power*



PERSECUTE AND OPPOSE :” “*hereticos persequar et impugnabo.*”

The *bullæ Cænæ Domini* shows the uncharitable and blood-thirsty principles of the Romish Church to be as flagrant in the middle of the nineteenth century as it was in the middle ages. The *bullæ Cænæ Domini* is a solemn excommunication, denounced at Rome every Maunday-Thursday, against those they are pleased to call heretics, and all who are contumacious and disobedient to the holy see. This excommunication is read by a cardinal in the presence of the Pope, his whole conclave of cardinals, and a multitude of the Roman people. After the reading of the bull, the Pope takes a lighted torch, and throws it out into the court of the palace, to give force to the ANATHEMA. It is of perpetual force in all the Roman Church, and is at this moment in full force and operation in Ireland. It is quoted not fewer than *ten* times in the eighth volume of Dens' Theology, *as one of the established laws of the whole Romish Church.*

“We excommunicate and anathematize” (that is, curse) “in the name of God Almighty, Father, Son, and Holy Ghost, and by the



authority of the blessed apostles, Peter and Paul, and *by our own*, all Hussites, Wickliffites, Lutherans, Zuinglians, Calvinists, Huguenots, Anabaptists, Trinitarians, and apostates from the faith, and ALL OTHER HERETICS, by *whatsoever name they are called, and whatsoever sect they be*; as also their adherents, receivers, favourers, and, generally, all defenders of them; together with all who, WITHOUT OUR AUTHORITY, or that of the apostolic see, knowingly *read, keep, print, or any ways, for any cause whatever, publicly or privately, on any pretext, or colour, defend their books containing heresy or treating of religion.*"

The oath which was imposed upon the students at entering the Scottish College, at Douay, shows the jealous watchfulness of the Papal Church to indoctrinate the youth intended for the priesthood. It might be advantageous to ascertain whether or not the same or a similar oath is administered at Maynooth, and other Popish seminaries in the British dominions.

"I, A. B., do acknowledge the *ecclesiastical* and *political* power of his holiness the Pope and the Mother Church of Rome, as *chief head and matron*, above all pretended churches throughout the whole earth; and that my zeal shall be for



St. Peter and his successors, as the founder of the true and ancient Catholic faith, against all heretical kings, princes, states, or powers, repugnant unto the same. And, though I may pretend (in case of persecution or otherwise) to be heretically disposed, yet in soul and conscience I shall help, aid, and succour, the Mother Church of Rome, as the true, ancient, and apostolical church. I farther do declare not to act or contrive any matter or thing prejudicial to her or her sacred orders, doctrines, tenets, or commands, without the leave of her supreme power, or its authority under appointed, or to be appointed; and, when being so permitted, then to act or further her interest more than my own earthly gain or pleasure; and that *his Holiness and his successors have, or ought to have, the SUPREMACY over all kings, princes, states, or powers whatsoever, either to deprive them of their crowns, sceptres, powers, privileges, realms, countries, or governments, or to set up others in lieu thereof, they dissenting from the Mother Church and her commands.*"

No reliance can be placed on the words or oaths of the Popish hierarchy. They denied that some of the most obnoxious tenets were now recognised in Ireland, and even clenched their denial with oaths. We are indebted, however, to the Rev. R. J. M'Ghee, minister of Harold's Cross, and others, for discovering and proclaiming the fact, that "they have published the third canon of the fourth Lateran council *for the extermination of the Protestants of Ireland*; —the bull of Pope Benedict XIV. for the



entire restitution of Protestant property;—the bull of *universal excommunication* against the sovereign of England, and *all the estates of the realm being Protestant*;—the bulls for putting heretics (Protestants), not only to death, but to torture by the Inquisition;—and have empowered certain privileged persons to grant pardons for all treasons, murders, and crimes whatsoever. All these, and many more, Mr. M'Ghee offers to prove at the bar of the House of Lords.

In obedience to the decree of the Lateran council, the Popish priest Dwyer, of Achill, denounced the missionaries and all the Protestants of that island. Burke, another priest, assaulted and violently horse-whipped a number of labourers who were mending the public road under the impression that they were working for the Protestants. Such is the domineering and tyrannical spirit of Popery at the present day.

In the preceding pages I have not brought forward any false or imaginary charges against the idolatrous and persecuting Church of Rome, but have confined myself strictly to historical facts. We can only judge of the *spirit* that actuates the members of any church by the predominant and distinguishing characteristic of that



church. The religion of Christ is one of peace and charity; accordingly, the distinguishing mark of the Anglican Church is CHARITY TO ALL MEN; but the distinguishing characteristic of Popery is arbitrary government, persecution, tyranny, plunder, and oppression. It is well known that liberty of conscience is prohibited in all Popish countries; and, wherever Popery is established, they root out all who differ from them by fire and sword. No other conclusion can be drawn than that Popery is CONTRARY to true religion, and ought therefore to be held in abhorrence by all true Christians. Let a perusal of the many horrid cruelties and persecutions establish and increase our abhorrence of a church whose decrees are written in BLOOD. No church can, by any other mark, more evidently prove itself an enemy to Christ and his religion than by the SCARLET colour left on it after a scene of persecution and slaughter. Did the mild, the meek, the lowly Jesus, appoint any man, or set of men, to oppress and massacre their fellow-creatures by thousands and millions? Did he bid them exterminate whole nations, in order to compel them to worship a morsel of bread, and to pray to the Virgin Mary and all the host of



heaven? Did he order galleys and gibbets, massacres, and inquisitions? Did he give commission to save men's souls by plunging them into hell-fire, and tormenting their bodies with the cruel tortures of the Inquisition?

Popery stifles the best feelings, taints the most amiable dispositions, and turns the "milk of human kindness," in the gentlest and most tender-hearted, into the most draconine cruelty and sanguinary ferocity. The *pagan* Roman persecutions, in the first three centuries that succeeded the publication of the Gospel of peace, were succeeded by the *Papal* Roman persecutions and inquisitions. The Papists copied not only the idolatry and superstition of the pagan Romans, but their cruelty, avarice, and lust of power. The insane crusades against the Saracens occasioned the loss of *millions* of human beings. Pope Julius II. caused the slaughter of upwards of two hundred thousand Christians in the space of only *seven* years. The Inquisition,—the very name of which freezes one's blood,—in the space of *scarce thirty* years, TORTURED to death A HUNDRED AND FIFTY THOUSAND miserable beings, whose greatest crimes were, not any breach of the law of God, but for speaking



lightly of their Popish lord god the Pope. This is a greater crime at Rome than "to deny the Lord that bought them;" millions have besides suffered death in that most accursed and blood-stained court of whom the world knows nothing. France has been the great Aceldama of Popery. There MILLIONS of Protestants have been massacred, and the perpetrators have always been honoured by the thanks of the Pope, and also the solemnization of high mass and *Te Deum*. According to some calculations, the whole number of persons massacred on account of religion, since the first rise of the Papacy in the seventh century, including about the space of 1400 years, amount to upwards of 50,000,000. Our own country has suffered the tender mercies of Popery in the beginning of the Reformation. In Ireland, hell itself seems to have been let loose upon the devoted Protestants. About TWO HUNDRED THOUSAND Protestants were butchered there by Popish fiends in cold blood, in the year 1641. Such was the unrelenting barbarity and brutal joy that these Popish monsters exhibited that some of their priests, expressing remorse for the infernal cruelty of which they had been guilty, were refused absolution unless they recanted the



mark of pity, and were even in danger of their lives. In reviewing these repeated and general butcheries of the Popish faction, it will evidently appear that infinitely more Christian blood has been shed by *Papal* Rome, and its priestly agents, for not complying with its idolatrous worship, than ever was shed by heathen Rome in the days of its ignorance and unbelief.

But not only may Popery be held in abhorrence and detestation on account of its bloody persecutions—its infernal cruelty and thirst of blood, but its unscriptural tenets. These are purgatory,—the worship of images,—the anti-christian and usurped power of the Bishop of Rome,—devotion in an unknown tongue,—indulgences for sin, which may be bought for any crime, either of commission or intention,—for prohibiting the reading of the Holy Scriptures,—for the blasphemous doctrine of Transubstantiation,—and all the crimes consequent on these doctrines,—and their breach of faith with Protestants.

Perjury is considered by Protestants, as it truly is, a crime of such enormous magnitude that they are unwilling to believe that it could either be taught or practised by any body of



men calling themselves Christians. Nevertheless it is a well known tenet of the Popish Church that "no oath contrary to ecclesiastical utility is binding." In the execrable theology of Peter Dens, it is taught that "a promise does not bind beyond the *intention* of the person promising." "*This is also true, although the promise may have been confirmed by an OATH; because an oath is considered to be taken under the same exceptions under which a promise is made.*" And the sixteenth canon of the third Lateran council clearly brands this guilt upon the brazen forehead of the Mother of Harlots. "Nor let our decree be impeded, if perchance some one shall say that he is bound by an oath to preserve the customs of his church; *for those are not to be called oaths, but rather PERJURIES, which are CONTRARY to the good of the Church* (of Rome), and the appointment of the holy fathers."<sup>2</sup> This teaching of the Romish Church is daily exemplified in parliament, where the Popish members have repeatedly, deliberately, and unblushingly, committed the damnable sin of perjury in the face and against the reclamation of the whole empire. It is a fearful thing

<sup>2</sup> Hon. and Rev. A. P. Perceval's Roman Schism, p. 121.



to think that the British nation is involved in this dreadful guilt. The measures of government are *at present chiefly supported by Popish perjury*, and the laws so made are not the acts of a guilty faction merely, but public, recognised, national acts, and therefore the whole nation incurs the wrath, and suffers the just judgment, of God, in national disgrace and affliction. It becomes, therefore, a national duty to thrust these idolatrous perjurers out of the national council, so that we may no longer be partakers in their guilt.

Perjury is the natural consequence of the Popish Creed, in which the Papists vow and swear true obedience to the Pope, and not to do or say any thing *contrary to his interests*. In the Popish code of morality it is, in fact, an act of sin to keep and fulfil any oath which is opposed to the honour or interest of Rome. Papists are bound by a *spiritual* power before which all natural affection and allegiance must bend; and by which they are compelled to persecute the Protestant Church, and to subvert a Protestant government. This point was avowed by Chilini, titular Archbishop of Rhodes, who had charge of the Popish sect in Ireland. In 1768, an oath was proposed by government to



be taken by the Irish Papists, in which there was a clause containing a declaration of abhorrence of the damnable doctrine that faith is not to be kept with heretics, and that princes deprived by the Pope may be deposed and murdered. Chilini, who resided at Brussels, in his letter to the Popish Archbishop of Dublin, denounced this clause as absolutely *intolerable*, "because," said he, "those doctrines are defended, and contended for, by most Catholic (Popish) nations, and the holy see has frequently *followed them in practice*." And he concludes by peremptorily deciding that, "as the oath is in its whole extent *unlawful*, so in its nature *it is invalid, null, and of no effect*, so that it can by no means bind and oblige consciences." These are the well known doctrines of Rome, and no doubt the same detestable casuistry has nullified the oath imposed in 1829, being 10, Geo. IV., c. 7, on the Popish members of parliament, which is certainly intended to be contrary to the interests of the Pope, and which he very well understands. Cardinal Bernetti, in the Pope's name, informs the Popish Bishop of Malta "that the form of the oath having been examined, and having received on this subject the requisite information,



*it is found that the said form is NOT APPROVABLE by the holy see, and that it never has been approved of."*

The Papists in office and in parliament take an oath of which the Popes disapprove, which, according to their well known laws, is of itself plain perjury. And again they perjure themselves by the laws of God and of this realm by acting in direct defiance of it, as much as if it did not exist. They impiously appeal to God for help to keep it, while in their hearts they steadily meditate its breach, and seize the first opportunity which presents itself of doing so.

All the evils of Ireland spring entirely from the Romish priesthood, whose education at Maynooth fits them for fostering the worst passions in the hearts of the people. Mr. O'Bierne, who was educated there, says that the *hatred* of every thing which is *not Popish is there engendered and fostered until it becomes an habitual passion.*

M'Hale, one of their self styled archbishops, has more than once preached against the exemplary Protestants in Achill, and forbid the Papists to have any dealings with them; and, in consequence, the most ferocious attacks have been made upon many individuals, and several mur-



ders have been committed. Mr. O'Croly, formerly a Popish priest, does not hesitate to ascribe all the murders and outrages in Ireland to the instigation or connivance of the *priests*, who have always persuaded their people that "the Protestants *should be held* ACCURSED *before God and man*; and that they *scarcely deserve the name of Christians*; and are doomed to damnation." And Mr. Stoney says,<sup>3</sup> "Is it not evident as the light of day that *the true source and origin* of this and all such outrages is to be found in the *conduct and teaching of the Roman Catholic priesthood*. And is it any wonder that the unhappy peasantry should be *brutalized, maddened, and inflamed with a rancorous animosity, hatred, and revenge*, against their Protestant fellow men, when they who call themselves the teachers of the religion of Christ *publicly proclaim a crusade of violence, outrage, and extermination, and INCULCATE it as a sacred duty* on those who are too ignorant to perceive their wickedness, *the destruction of the servants of the Lord*, who will not submit to the iron yoke of Romish superstition and sin." In an address

<sup>3</sup> Letter to the Lord Lieutenant of Ireland, 21st September, 1835.



to the Irish people, Mr. O'Croly says: "You combined against every law, human and divine, for an object of no importance or benefit to you—a monument of your folly as well as of your wickedness. You have within a few short years perpetrated a multitude of outrages; you have occasioned *lives to be lost without number*—assassinations, hangings, massacres; you have given occasion to lying, perjury, profanation, and sacrilege; you have become instrumental in *loosening all the bonds of society* in your unhappy country. What is the consequence? Your wants have increased, your miseries have multiplied, the anger of the Lord seemed to be kindled against us."

All the uncharitable, anti-social, and murderous principles which disgrace Irish Popery are taught and inculcated at Maynooth. "It is the Maynooth priest," says Mr. Inglis, "who is the *agitating priest*; and, if the foreign educated priest chance to be a more liberal minded man, *less a zealot, and less a hater* of Protestantism than is consistent with the present spirit of Catholicism in Ireland—straightway an assistant red hot from Maynooth is appointed to the parish; and, in fact, the old priest is virtually



displaced. *In no country in Europe—no, not even in Spain,—is the spirit of Popery so INTENSELY ANTI-PROTESTANT as in Ireland. In NO COUNTRY is there more bigotry and superstition among the lower orders, or more blind obedience to the priesthood; IN NO COUNTRY is there so much zeal and INTOLERANCE among the ministers of religion. I do believe that at this moment Catholic Ireland is more ripe for the re-establishment of the INQUISITION than any other country in Europe.*”

With such a priesthood, need it excite surprise that the people should be the most embroiled and ignorant savages in Europe? Mr. Nolan, lately a Roman priest, says that piety is a virtue little known and seldom practised among the Romish priesthood; and that but very few of the educated laity are believers in the Christian doctrines. “Where is the individual amongst them,” says he, “that, in the Roman Catholic sense of the words, could be called a strict believer in Romanism? Where is the individual amongst them that attends mass upon Sundays and holidays—that receives your doctrine of transubstantiation without reserve—that goes to confession twice a year, or that approaches what you



call your sacrament upon each Christmas and Easter, as they are all bound to do, under pain of mortal sin, by the laws of your religion? Can you select one of this description? If so, it is a *rare exception*."

For the last ten years, the Popish priests have been the most restless and indefatigable political agitators against all the time-honoured institutions of the empire. The Popish laity of all ranks are perfect slaves to the priests, who, in direct contravention of their oaths and protestations, have been the open partizans of their own nominees at every election. Murder has always been the consequence of disobedience to their commands, and that, too, at their instigation. Every thing in this corrupt and most iniquitous church is set to sale. The lower classes of the Irish are kept in a perpetual state of poverty and destitution from the exactions of the priests, who turn all the offices both of religion and superstition into merchandise. They collect large sums at the funerals of the poorest people, as much as thirty or forty pounds, made up from the forced offerings of those who attend, and two and sixpence for blessing a lump of clay to be put into the coffin. One and sixpence is



wrung from the hard hands of poverty for extreme unction. Five shillings is extorted for masses for a sick or deceased friend, or for any trifling occurrence happening to person or property. Masses are paid for the prosperity of houses, lands, cattle, and barren women. Barren masses are the prostitution of a sacred rite to the purposes of adultery, and the shameless defilement of married women who are childless, when, says Mr. Nolan, "I have frequently known the most flagrant excesses perpetrated under the so called denomination of masses."

There is, besides, the payment for offices consisting of a few prayers carelessly muttered, the payment for which varies from one and sixpence to two and sixpence for the poor, and from two and sixpence to ten shillings among the rich. The poorest individual must pay two and sixpence for baptizing his child—two and sixpence for the Easter Confession—and the same sum for each of the Easter and Christmas offerings. The poorest labourers are obliged to pay from one pound to thirty shillings for marriage dues. In some places a bride's cake is cut into small pieces, and a piece is given to each of the company, each of whom must return money to the



priest; by this clever trick as much as forty pounds have been pocketed by the officiating priest. These payments are not made voluntarily, but are extorted by the rapacious priesthood from a famishing peasantry, by the spiritual terrors which the priests know so well how to wield.

Besides all these sources of gain, there is a long list of orders and societies which are also made by the priests a permanent source of gain, which “have originated from superstitious notions, and are upheld for *money-making* purposes.” There are chapter, confraternity, purgatorial, and Christian doctrine, societies; Scapularian orders, Franciscan, Dominican, Augustinian, Benedictine, Carmelite, and various other orders; all bringing riches to the priests, and entailing poverty and wretchedness on the people. “It is such sources of irreligious traffic that prevent the priests from willingly accepting a regular government stipend. It is such lucrative sources of gain that leave the Popish priests more wealthy than they will confess. It is by such exactions practised upon the credulity of the people that many parishes may be justly estimated as worth from *eight to twelve hundred*



*a year* to their clerical possessors.”<sup>4</sup> Thus do these agitating and rebellious men rob and plunder the poorest and most wretched people perhaps on the face of the earth. The amount of exactions is thus stated by the Rev. William Dixon, formerly a Popish priest, which he himself derived from a very impoverished parish in the county of Mayo :—

|                                                                                                                        | £     | s. | d. |
|------------------------------------------------------------------------------------------------------------------------|-------|----|----|
| A charge of 2s. 6d. on each house or family, annually, consisting of 800 .....                                         | 100   | 0  | 0  |
| Collection of corn, from each house, 1s. 3d. ....                                                                      | 50    | 0  | 0  |
| Christmas and Easter dues each festival, 6d. for each house .....                                                      | 40    | 0  | 0  |
| Average confessions of two in each family, at Christmas, 6d. ....                                                      | 40    | 0  | 0  |
| Ditto, at Easter. ....                                                                                                 | 40    | 0  | 0  |
| 150 baptisms, at 3s. 4d. each .....                                                                                    | 25    | 0  | 0  |
| 40 marriages, at 28s. 2d. each .....                                                                                   | 56    | 6  | 8  |
| Legacies on deaths, average forty, at 10s. each, including the price of a mass to remove the soul from purgatory ..... | 20    | 0  | 0  |
| Charge for extreme unction, 1s. 1d. each time, average 200. ....                                                       | 10    | 16 | 8  |
| Making offices for sick cattle, 1s. 1d., average 150 .....                                                             | 8     | 2  | 6  |
| Carried forward                                                                                                        | £ 390 | 5  | 10 |

<sup>4</sup> Rev. J. L. Nolan's Reasons for leaving the Church of Rome, *passim*.



|                                                             |       |    |    |
|-------------------------------------------------------------|-------|----|----|
| Brought forward                                             | £ 390 | 5  | 10 |
| Private masses for private intentions, various prices ..... | 15    | 0  | 0  |
|                                                             | <hr/> |    |    |
|                                                             | £405  | 5  | 10 |
| From which he had to pay—                                   |       |    |    |
| For each marriage, to the bishop                            |       |    |    |
| 10s. 6d.....                                                | 22    | 15 | 0  |
| Annual rate to the bishop for holy oil.....                 | 2     | 5  | 6  |
| Dinners at his own table .....                              | 2     | 5  | 6  |
| Oats for his horse.....                                     | 2     | 5  | 6  |
|                                                             | <hr/> |    |    |
|                                                             | £ 375 | 14 | 4  |
|                                                             | <hr/> |    |    |

But the Confessional is the grand scene of iniquity, the triumph of that “*doctrine of devils,*” which is the plague spot of the Romish Church. “*Priests, in taking the vows of renouncing marriage, engage themselves to take THE WIVES of others!*” A priest who threw off the iniquities of Popery says, “the confession of the *female* sex is the great triumph, the most splendid theatre of priests. Here is completed the work which is but begun through all their intercourse with *women*; for all our relations *with them* begin from their birth, and continue till their death. So soon as the first light of reason has appeared, we have girls at our confessional; and here, with all the resources of cunning and lessons of theo-



logy, *we sow the seeds of our future power in their hearts, the foundation of our future designs.* He gives to their thoughts the direction he pleases; he prepares his batteries, *he informs them upon subjects which they ought never to know.* If she is ugly, she is soon despatched; but, on the contrary, if she is pretty and fair, the priest examines her in the most secret recesses of her soul; he unfolds her mind in every sense, in every manner, upon every matter. Many times the poor ashamed girl does not dare to answer the questions, *they are so indecent.* He then begins such a diabolical explanation as is not to be found *but in houses of infamy* I suppose, or in our *theological books!* After so many instructions, the young girl is well indoctrinated, well fitted to answer either the questions or the *purposes* of the priest. It is precisely at such a point of time that her cruel foe waits for her. When he sees that she is made *vicious* and *corrupt* by the teaching of the confessional, he is sure of his success.”<sup>5</sup> This statement is confirmed by Dens’ Theology, in which the Irish

<sup>5</sup> Confessions of a French Catholic Priest, pp. 111—117. The manner of seduction is too gross and indelicate to be made public; it has, therefore, been suppressed by the translator of this interesting little volume.



priests are directed to put questions replete with the most disgusting obscenity to their female penitents. And Delahogue, in his Treatise on Penance, another of the Maynooth text books, teaches that “*MODESTY, if brought by a woman to confession, is a CRIME which renders her UNWORTHY of absolution.*” Indeed, so notorious is fornication and adultery in the confessional that Popes have often been shamed into issuing severe denunciations against confessors guilty of criminal conversation with their female penitents.

The fearful effects of these examinations on the priests themselves have been lamented by those of them who have dared to speak out; and the danger to female penitents from wicked priests is notorious. But the power which auricular confession confers on a licentious clergy, for the purpose of debauchery and seduction, is well known. The incontinence of the Spanish priests gave occasion for a bull of Paul IV., of which the following is an extract:—“Certain priests in the kingdom of Spain, and in the cities and dioceses thereof, having cure of souls, or exercising such cure for others, or otherwise deputed to hear the confessions of penitents, have



broken out into so heinous an iniquity as to abuse the sacrament of penance in the *very act of hearing confessions*, by enticing and provoking, or trying and procuring to entice and provoke, penitent women to lewd actions whilst they are hearing their confessions."

Upon the first publication of this bull in Spain, the people were commanded, by a public edict, that whosoever knew or had heard of any monks or clergymen who had abused confession for the breach of the seventh commandment with their wives or daughters, they should inform against them, within thirty days, to the *holy* tribunal. In consequence, so great a number of women went to the palace of the Inquisition in Seville alone, to confess their own frailty, and that of their confessors, who, with consummate hypocrisy, call themselves holy, that twenty secretaries with as many inquisitors, were insufficient to take their depositions. The Lords Inquisitors, being overwhelmed with this delicate business, assigned another thirty days for the witnesses. When this was not found to be sufficient, they were obliged to assign the same number a third and a fourth time. The women were forced to a discovery of their own and the priests' wicked-



ness, from a superstitious fear of the anathemas and excommunications annexed to their concealment, in the bull. From a well-grounded apprehension of their husbands' jealousy and vengeance, they went closely veiled. Still they were unable to escape entirely their husbands' suspicious vigilance. By this means the whole kingdom was involved in domestic misery and jealousy—"the green-ey'd monster, which doth mock the meat it feeds on." Matters were obliged to be hushed up, and the impurities and gross wickedness of the confessional is still continued; and whoever doubts of this uncontradicted truth has only to examine the questions put to females in the confessional, to be found in Dens' Theology and Delahogue's Text Book. In Spain the priests frequently carry on their licentious amours in the very church, in which they are criminally acquainted with the females at confession. The following confession of a Spanish priest on his death-bed is perhaps a fair sample of the Popish priesthood generally. It is related by Don Antonio Gavin, in his Master-Key of Popery.

"I have served my parish sixteen years; I have been the cause of many innocent deaths; I



have procured, by remedies, *sixty* abortions, making the parents of the children their murderers, besides many others intended, though not executed, by some unexpected accident. As to the sixth commandment" (that is, the seventh), "I cannot confess my sins by particulars, but by general heads. I confess, in the first place, that I have frequented the parish club twelve years. There were only six parish priests in it; and there we consulted and contrived all the means of gratifying our passions. Each had a list of the handsomest women in his parish; and, when any had a fancy for any woman in another parish, her parish priest sent for her to his own house, and, having prepared the way for wickedness, the other had nothing to do but to meet her there and fulfil his desires; and in this manner we have served each other for these twelve years past. Our method was, to persuade their husbands and fathers not to hinder them from any spiritual comfort, and to persuade the ladies to be subject to our advice and will, and that, in so doing, they would, at any time, have liberty to go out on pretence of communicating some spiritual business to the priest; and, if any did refuse our solicitations, we threatened to inform



against them to the *holy* tribunal of the Inquisition; so that they were always at our command, without fear of revealing the secret.

“ I have not spared any woman in my parish whom I had a fancy for, and many others besides in my brethren’s parishes: I have sixty *nephews* alive,” (the illegitimate children of the *unmarried* clergy are called nephews and nieces,) “ of several single women; but my principal care ought to be for those by the two young women whom I *keep* at home since their parents died. Both are sisters; and I have, by the eldest, two boys, and, by the youngest, one; and one I had by *my own sister*, who is since dead.

“ I request that the *holy bull* of the dead be brought before I die, that I may have the comfort of having at home the POPE’S PASS FOR THE NEXT WORLD.”

Popery, as a system, is built upon and supported by lies and impostures; and, in fact, is throughout, nothing but fraud and falsehood. In the words of the apostle, “ *speaking lies in hypocrisy*, having their conscience seared with a hot iron, forbidding to marry, and commanding to abstain from meats, which God hath created,



to be received with thanksgiving of them which believe and know the truth."

In short, "Popery is, in itself, the vilest tyranny that ever heaven in judgment suffered, or earth in patience groaned under: that of Dionysius and Nero were but flea-bitings to it; they only challenged a despotic power over men's persons; this assumes an uncontrollable dominion over their very consciences and souls, and is framed entirely for the befooling, enslaving, despoiling, and corrupting, of the laity, and the enriching and aggrandizing her priesthood, who, with the supple hams of a flattering hypocrisy, first seem to adore and deify, but as soon as they have gained their point do really spurn at and trample upon all secular dignity and authority; for she assumes an arbitrary power to pluck up and destroy all governments, when it suits her own purpose."

That article in the Trent Creed—"I do promise and swear true obedience to the Bishop of Rome"—which every Papist takes, renders them unfit to be depositaries of political power, under a Protestant government. This we have seen unhappily exemplified during the last ten years, in which time we have experienced the greatest



national degradation and misfortune. We have been partakers in the sins of Rome by winking at the daily atrocities of both the priests and the people, and, above all, in allowing a national grant of 10,000*l.* to the Popish College of Maynooth, which “is the hold of every foul spirit, and a cage of every unclean and hateful bird.” And, as we have nationally become partakers of the sins of Rome, is it wonderful that we receive of her plagues, whose sins have reached unto heaven, and God hath remembered her iniquities.

I conclude this imperfect sketch with Bishop Jewel’s challenge, which has been offered hitherto in vain for an answer from the Roman Church; and which he published at Paul’s Cross in the sixteenth century, and, notwithstanding the length of time which has elapsed, the Papists have never yet attempted to answer. We now again repeat his challenge, and desire any Papist in the Queen’s dominions to answer it satisfactorily.

“If any man (a Papist) can prove either of the following articles, by any one clear and plain sentence, either out of the Scriptures, or out of the works of the old Fathers, or by a canon of



any old general assembly, or by example of the primitive Church, then I promise and bind myself to go over to his party.

“ 1. That there was any private mass in the world at that time, for the space of six hundred years after Christ.

“ 2. Or, that there was any communion ministered unto the people under one kind.

“ 3. Or, that the people had their common prayers then in a strange tongue that they understood not.

“ 4. Or, that the Bishop of Rome was then called an universal bishop, or the Head of the universal church.

“ 5. Or, that the people were then taught to believe that Christ's body is really, substantially, carnally, or naturally in the sacrament.

“ 6. Or that his body is, or may be, in a thousand places or more, at one time.

“ 7. Or, that the priest did then hold up the sacrament over his head.

“ 8. Or, that the people did then fall down and worship it with godly honour.

“ 9. Or, that images were then set up in the churches, to the intent that the people might worship them.



“10. Or, that the lay people were then forbidden to read the word of God in their own tongue.”

This challenge, offered at Paul's Cross by Bishop Jewel in the sixteenth century, has never yet been answered, and, while the Roman religion remains what it is, never will be answered.

It is the duty therefore of every Protestant to endeavour to procure the repeal of the Bill of 1829, which admitted the Papists to political power, and which can only be done by petitioning both houses of parliament. They set us an example of perseverance in petitioning. Their petitions assumed in process of time the insolent nature of *claims* and *demands* accompanied by *menaces*. Petitions are beginning to be proposed and signed in many parts of the country by the Protestant Associations, both for the repeal of the Emancipation Act, and for the discontinuance of the annual grant to Maynooth. It remains with the people of England to *persevere* year after year in petitioning parliament, and there is little doubt but that success will attend their exertions.

It should not be forgotten that the Papists are taught as a first principle to consider all



out of the pale of the Roman Church as *heretics*, *accursed*, and *odious* in the sight of God our common Father and fit only for eternal fire; and that Protestants are annually *cursed* and delivered over to the devil and his angels by the Pope. The following notes and annotations on the New Testament, which were formally approved by the late Bishop Troy and Dr. Murray, clearly show that the *present* spirit of Popery is not a bit altered from that of the dark ages:—

“The Church service of England, being in heresy and schism, is therefore not only unprofitable, but *damnable*.” Annot. Acts, x. 9.

“The prayer of a Protestant *cannot be heard in heaven*.” John, xv. 7.

“Their prayers and service are no better than the *howling* of wolves.” Mark, iii. 12.

“The translators of the English Bible ought to be abhorred to the depths of hell.” Heb., v. 7.

The Irish priests have long waged a war of extermination against the Bible, and, whenever they discover a copy among their own people, they regularly burn it. They cannot stand against the light which emanates from it; and were the Book of Common Prayer circulated along with it to serve as a guide to the more important doctrines, Popery would soon be ex-



tinguished. But so long as the priests possess such a superstitious power, the people will never be allowed to read either. No longer ago than 1816, Pius VII., in an encyclical letter, positively forbade the circulation of the Scriptures, and commanded that "the Bible printed by heretics" (that is Protestants) "is to be numbered among *other prohibited books*:"—and adds "that no version of the Bible in the vulgar tongue be permitted, except such as is approved by the Apostolic See, or published with annotations," of which the above is a specimen.

A French priest who renounced the errors of Popery, about three years ago, says that "the Divine Book is unknown in France, owing to the perpetual care of the clergy to conceal it. None among the people have the Bible, nor do they know what it is, but by some stories detached from it, and disposed by the clergy to favour their own designs." In Italy the Bible is equally unknown. The Rev. Mr. Cator, in the preface to his Sermon before the Lord Mayor, says that "not one Roman priest out of a hundred is in possession of a copy of the Holy Bible; and he questions whether many ever saw it." During eighteen months which he spent in Italy, he never saw a copy of the Bible except



in a public library; and “Some people with whom he could converse freely knew not that such a book as the Bible was in existence, and disputed it, till he produced a copy of Diodati’s version which was well nigh being seized on the frontier town.”

Let this Protestant nation hold fast and be thankful for that civil and religious freedom which they now enjoy, the inestimable blessings of which the reformed Church of England has been the means under God of bestowing. Let us not suffer that cruel and intolerable confederacy of unmarried priests to drive us back into the darkness and ignorance of the spiritual Sodom of Popery—to rekindle the fires of Smithfield—and to re-establish that sink of pollution and mental slavery, the confessional. Let us therefore, as a nation, be no longer partaker of her sins—no longer connive at them, nor tolerate their perjuries in the legislature, lest we be also partakers of that dreadful punishment which the sure word of prophecy has denounced against that idolatrous, perjured, and persecuting sect.

THE END.



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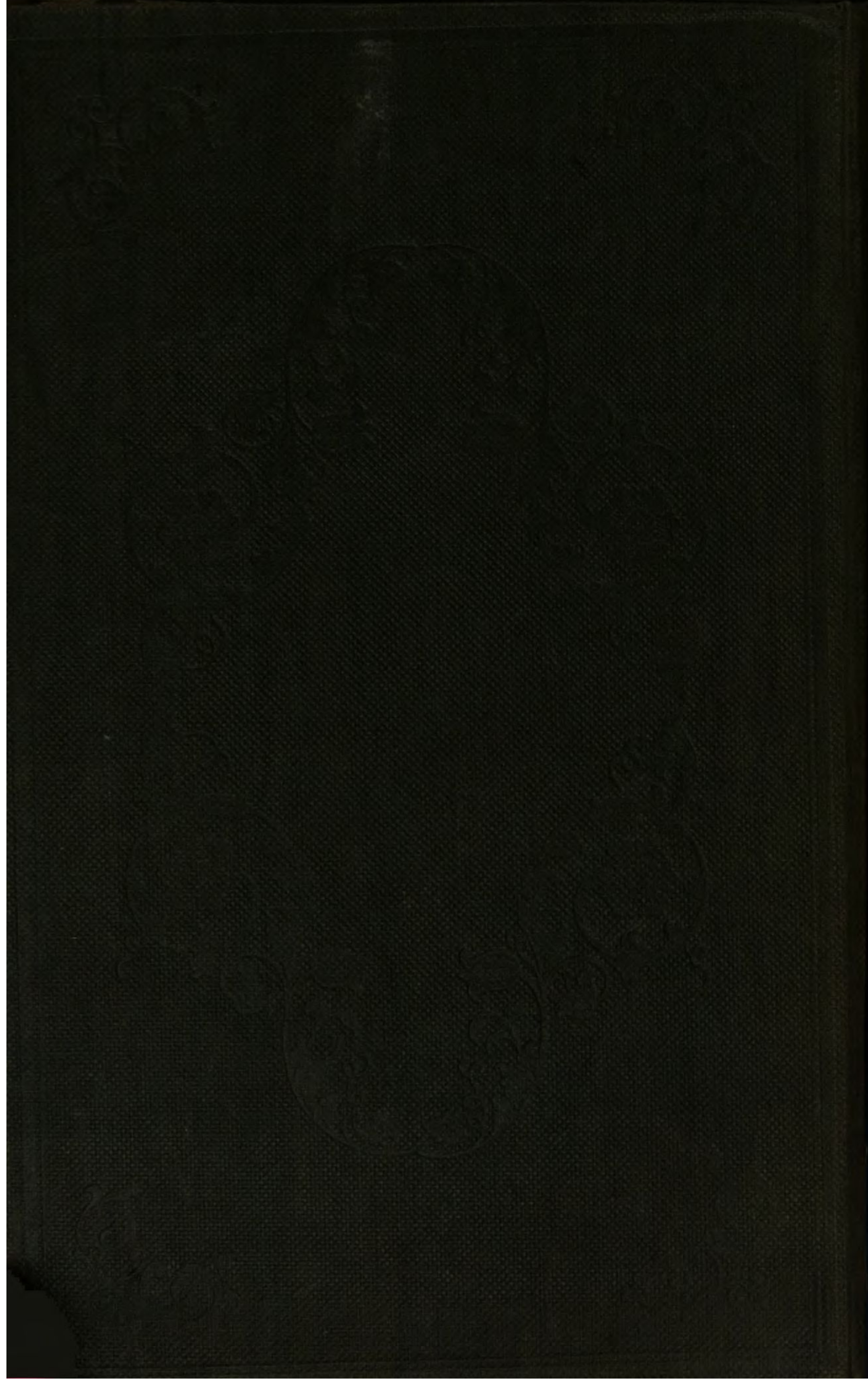




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